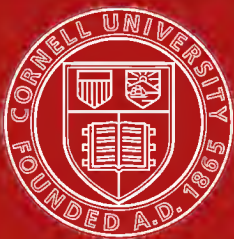


BY
LAND & SEA



THROUGH
FIVE CONTINENTS



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JOURNEYS BY



LAND AND SEA



A VISIT TO

FIVE CONTINENTS

.

BY G. C. TENNEY



Illustrated



INTERNATIONAL TRACT SOCIETY

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PREFACE.

TO SOME it may appear that every plausible excuse for writing books of travel has been worn out. But this is not the case. It is true that the beaten paths have been worn quite deep, but there is still plenty of untrodden room. The spirit of our age is drawing nations and men into a closer union, and a better knowledge of each other. Travel and books of travel are the great agents of this transforming genius.

We have come to the time of which an inspired prophet wrote: "Many shall run to and fro; and knowledge shall be increased." The knowledge of our fellow-beings, of their circumstances, of the advantages they possess, and of the disadvantages under which they live, furnishes the best possible basis for a life of usefulness. The object of this book is to contribute somewhat to this knowledge.

While the writer follows, to some extent, the highways of travel, it has been his purpose, both in description and illustration, to pass rapidly over the more familiar scenes of Europe and America, thinking that our limited pages could better be devoted to those regions more remote from the majority of the readers. In text and picture the author follows the actual course of his travel, and the scenes of his observation, with but little deviation. The majority of the illustrations being reproductions of photographs, are true to life. These being representative, rather than extraordinary, are intended to impart a faithful idea of the various phases of life in the countries visited.

G. C. T.

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LAND AND SEA

LEAVE-TAKING.



LEAVING HOME" is one of the sad experiences of this life with which all are more or less familiar. The uncertainty that enshrouds earthly experiences in prospect helps much to make it what it is. When one leaves his fireside, even for a day's labor, there is an anxiety for his return that is most fully expressed in the joyous home-coming at evening. The joy of his presence is heightened by gratitude for his escape from the possible evils that swarm around every path in life. Much more, then, when hundreds and thousands of leagues of unknown ways lie before the traveler, do feelings of sadness and forebodings hover over him as he crosses the threshold of home with the purpose of putting the whole world between him and that loved spot.

In mid-winter, farewells were said to friends in the central part of the United States, and we entered upon the first stage of our journey en route to the Pacific coast. That winter was an unusually severe one. The last night of travel east of the Missouri river was well calculated to leave a lasting impression of what a Minnesota and Iowa winter can be. A lively blizzard raged, and the cold was intense. It was with difficulty that the train made any progress. At times the wheels would struggle with the accumulated snow, going slower and slower till they surrendered, and then we would wonder what next. But by dint of shoveling and some vigorous ramming with the small snow-plow attached to the



IN THE SNOW.

engine, the bond would be broken, and we proceeded. Inside the cars it was impossible to keep warm; and between shivering with the cold and shaking with an apprehension of being derailed by the jolting and jerking of the train, we were almost put out of joint with ourselves. This experience did much to alleviate the pain of separation which one naturally feels when leaving the land of his childhood, even for a temporary sojourn in warmer latitudes.

As the storm on that night was in its earlier stages, the drifting snow did not compel a resort to such means as are shown in the illustration opposite this page. But it is not uncommon in the northern States, where the snow falls deep, to see three or four powerful locomotives with a gigantic snow plow in front, pushing their way through drifts, while the snow flies in small avalanches on either side. Such a scene is full of excitement to the beholders, and is fraught with danger to the engine-men who can only crowd on steam and rush blindly forward with all the force those great machines can muster. When at last they can go no farther, they are reversed, backed up a mile or so, and then with full fury are rammed into the yielding snow.

From Kansas City our course was by the Santa Fé route. We were soon hurried over the level plains of Kansas, and out of the region of snow, except for the high lands of New Mexico and Arizona. This was in the early days of the "tourist sleepers." These cars were without any upholstery, and so constructed that the seats could be converted into berths at night, and a hanging berth above would be let down, thus furnishing sleeping accommodations equal to the seating capacity. Each passenger provided his own bedding and cared for it. In each end of the car were capacious stoves on which water might be heated and some of the simpler forms of culinary work carried on. Thus we passed five days

and nights eating, sleeping, reading, visiting, or writing, in an unbroken journey to Los Angeles in southern California.

The monotony of the scenery of this trip is so nearly complete that but little need be said on that score. On the plains of Arizona some remarkable rock palisades are to be seen. On nearly all the trans-continental routes there are at least a few points of special interest, but generally they are far between; besides, these are so quickly passed that they leave but a faint impression on the mind. The mountains crossed by these railways are very disappointing to nearly all who see them for the first time after having heard so much of the glories of the Rockies and the Sierras. The explanation of this fact is that in locating these lines the precipitous portions of the mountains are avoided, and the low passes with long gradual approaches are selected because they are so much more feasible for railways. Thus one hardly realizes, as he listens hour after hour to the labored puffing of the engine, that he is climbing those famous mountains which form America's backbone. When he is told that the train has at last reached the altitude of from seven to ten thousand feet, he sees in his surroundings nothing to indicate that fact, except it be that the clouds are very low, and there are patches of snow lying about.

The extensive lava beds over which this road passes in Arizona are quite remarkable; but that which made the deepest impression upon my mind was the Mojave (Mo-háv-e) desert, which we entered after crossing the Colorado River into California. This vast plain seems to be densely covered with a rank growth of cacti of every shape and variety. The plants attain a prodigious size, and stretch out their arms in every direction as if inviting unsuspecting victims to enter their embrace. Woe to the one who accepts the mite invitation, for at every point these plants are armed with cruel stings which



CROSSING THE ROCKIES.

pierce the flesh, causing pain and a burning sensation. They cling to their victims with great tenacity. But, as if to add to their attractiveness, on the extremities of these wicked arms they bear the most gorgeous and lovely blossoms. It is hard to realize that there is such fiendish cruelty beneath them; but appearances often deceive.

What the cactus is to the plant world, Satan is to the human family. In this sinful world he awaits with outstretched arms the victims of his cruel designs. His snares are embellished with beauty and gaudy show with which to allure the unwary. When the unsuspecting youth passes within reach of his grasp, he holds him with all his power, and takes a fiendish delight in his torture and final destruction. There are thousands of ways in this life which seem novel, attractive, and right enough, but whose end is death.

The grandest feature of railway engineering which this route presents is found in the celebrated Tehachapi Pass through which the Southern Pacific railway enters the San Joaquin Valley from the south. From an altitude of over three thousand feet the road rapidly descends by loops and tunnels, which afford many grand and awe-inspiring views. The San Joaquin Valley lies between the Sierra Nevada Mountains, which form the eastern boundary of California and the Coast Range, which runs nearly parallel, leaving a valley of an average width of about 125 miles and over 300 in length; through the midst of it, flows the river from which the valley takes its name. This valley was a few years ago used by white men, as it has been said, "to starve sheep in." That is, it was so dry and sterile that even sheep could barely exist there. Since that time the mountain streams which come down from perpetual snows have been diverted from their natural courses and turned upon the thirsty land. The result is a wonderful transformation; the desert blossoms as

the rose. Vineyards and orchards with evidences of prosperity and comfort are everywhere. During most of the year the heavens give no rain, and in summer the heat reaches a degree so intense that one shudders to write about it, but its trees are planted by the river of waters and they thirst not.

For four months Oakland, California, was our home. Across the bay, three miles distant, San Francisco sits upon the slopes and crowns of the sand hills which form the northern extremity of the peninsula that separates the bay from the ocean. Oakland and Alameda lie upon the level eastern shores of the bay, and are connected with the western metropolis with frequently running ferry-boats which are met nearly half-way across the bay by the trains that run out upon causeways or piers constructed either of permanent embankments or of piles. Back of these towns, the hills form a sort of amphitheater, covered during winter and spring with beautiful green. Great pains is taken to beautify the homes of Oakland, and nature aids these efforts with a genial climate. The result is gratifying to its citizens, and almost bewildering in its profusion of loveliness to the traveler from the regions of rigorous winters.

Essaying to describe the appearance of California in April or May, one might well call it paradise. The trip from Oakland to San Jose, or indeed through almost any of its valleys, brings constantly to mind the words in which inspiration describes the fertile valley of the Jordan. It is "even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar." It is the land of roses; and innumerable fruit trees add beauty and fragrance to a scene that is already surpassing in its loveliness.

But California is not paradise, nor need we look for it on the earth in its present condition; for it is not here. The rain ceases in April and as the summer advances, the verdure dis-

appears, the ground becomes parched, except where it is irrigated, the dust in the roads becomes daily deeper, and comes up over the land into the beds and kneading-troughs. In October or November refreshing showers begin to come. Nature washes her face and changes her clothes. Animals rejoice in the abundance of fresh pastures; mankind forgets the drouth of the summer and boasts of the glorious climate, while the East is shivering and freezing in the icy chains of Boreas.



SCENE IN OAKLAND.

OUT OF THE WESTERN DOOR.

AMERICANS are likely to feel that the Pacific Coast line is the very "jumping-off place" of creation. But it is not; we still go on. Turning backward at this point, the traveler sees behind him the glory of modern civilization and all those associations that familiarity has made dear to him. The Golden Gate is the exit of the New World, and the gateway of the regions of the primitive ages, where life and history had their beginning. At that point the head and tail of human progress come nearest together, with only the Pacific waters between them.

Of late years a tide has seemed to set in, flowing from the Old World eastward, and signs of reviving life are seen in the Orient. If the west-bound traveler looks across the ocean, he will perceive the beautiful evening star of Australasia rising, contrary to nature, in the southwestern sky, clear and bright above the horizon. For while the star of empire takes its westward way, and nearly all the world has joined the procession, this new realm receives its chief impulse and strength from the west.

When entering upon a voyage, the first thing a passenger does is to see his stateroom and determine how it is going to fit him. It is always a tight fit, and it seems at first to be altogether too small in each dimension. It is, perhaps, about seven feet high, four feet wide, and just long enough so that an ordinary man in lying down will not bump his head and heels at the same time.

If it be an outside room, there is a little circular, brass-rimmed window with glass three fourths of an inch thick hung on strong hinges which allow it to swing inward. It closes in a water-tight joint, and is held in its place by two strong screw clamps. If it is not too near the water line, this window, or "port," may be opened; but if it be shut by the steward, it is considered quite a breach of rules to open it without permission. Orders to close the ports frequently come from the officer on the bridge, and the order must be obeyed no matter how much the passenger may grumble.

There are two narrow bunks, one above the other, made up neatly, and in modern vessels furnished with comfortable springs. The new passenger is sure to think he can never sleep in such a straight-jacket arrangement. But when he is out on the rolling sea, the ship going up one side and down at the other, shifting the angle of the boat nearly ninety degrees, and he is rolling back and forth like a spool in a cradle, he is thankful that his bed is no wider than it is. Or if the boat be pitching, he is equally glad that with a pillow at the top of his head he can touch solid footing at both ends.

On some slats overhead or perhaps under his mattress are life preservers. It may be that a settee under the window fills up about all the space that is left. There are in many cases some strange looking tin receptacles of which land people have not learned the use, but with the use of which they generally become acquainted after a few hours' tossing.

Having said our adieus, we sailed out of the Golden Gate on a pleasant day in May, and for the first time found ourselves upon a body of water that has no bounds. Stories of sea-sickness had driven us into a desperate resolution to "take it as it came." However I was determined not to surrender without a struggle, but, if possible, to keep my stomach under, and compel it to do its duty. For some days there was a strife

between labor and capital. My digestive works went on a strike, and declared a lockout against the bill of fare. I could not blame them, but it was no time to yield, and I gave them no excuse for lack of business. The grumbling stomach and treacherous nerves were held in so close surveillance that they soon resumed duty with the understanding that they certainly deserved more consideration than they generally receive either on sea or on land.

The high seas is a good place to make dietetic reforms. One is almost ready to promise not to eat anything any more; but, once on land, most people shield themselves behind the plea of not being morally accountable when making the promise, and then proceed to make up for lost time. Besides, in the application of good principles of eating and drinking, there are many who make an exception in favor of sea life, and proceed to gratify any fancy of appetite no matter how unreasonable. But there is not the slightest reason why any one who knows what is right and best to eat when ashore should throw away that knowledge on shipboard. Good principles are good the world over. And the violation of them carries its consequences on the ocean as well as on land.

The usual monotony of an ocean trip becomes an unusual one on the Pacific. Very rarely are vessels met, except in the vicinity of ports. And nothing breaks the monotony of the sea as meeting or passing other vessels does. But days and weeks pass on the Pacific without the sight of a passing sail.

In the tropical waters, multitudes of flying fish skim over the water, and occasionally one of extra strength or ambition drops on the deck only quickly to become the prey of some curiosity seeker. They have slim, shining bodies, from six to ten inches in length, though on one occasion on the Indian Ocean, we captured one that measured fifteen inches. Their



SCENE IN HAWAII.

wings are extended fins, the meshes of which are a gelatinous substance. Their flights are from five to twenty yards, and are frequently the means by which they escape from their deadly enemy, the porpoise.

The porpoise is the swine among fishes, and usually runs in schools. They have long, peaked noses, or snouts, are from three to six feet in length, and often gambol about the vessel, throwing themselves partially or entirely out of the water by the force of the velocity with which they swim. They have been known to attack men. Such an instance occurred lately in the harbor of Auckland, New Zealand, where a boatman was thrown into the water, and only saved himself from death by these marauders by a vigorous fight with an oar.

Another familiar object in those waters is the albatross, which patiently follows a vessel for many leagues. It is a gaunt, stately bird with wings that stretch eight to ten feet from tip to tip. The wings are slender for their length, and in flying are moved so slightly that the movement is imperceptible except when the bird is rising from a momentary perch on the rigging of a vessel, which it seldom takes, or from lighting on some floating object. They are so common around Cape of Good Hope that the sailors there call them "cape sheep." Their plumage is white beneath, and generally a soft gray on their backs. They possess powerful beaks with which on one occasion they nearly saved the life of a suicide. On a voyage between Auckland and Sydney we had on board a man whose conscience and fears of justice made life a burden. While conversing with a fellow-passenger, he suddenly sprang overboard. The alarm was given at once, the engines were reversed, and boats were sent back to pick the man up. The only sign of his whereabouts was the huddle of albatrosses about him. Like the sea gulls, whose big cousins they are, they consider everything that goes over the ship's side their

legal plunder, and live men are evidently no exceptions. At least, they plied their bills so vigorously that the man was kept from sinking, and sometimes was lifted almost bodily out of the water. His coat was stripped off, and his other garments were torn to shreds. His face and body were fearfully lacerated. He was half an hour in the water, but was not drowned when the boats reached him. The sailors brought him to the deck, but through exhaustion and loss of blood the work was completed, and according to his wish, he found rest in that broad grave that ever yawns for its willing or unwilling victims — that grave whose tombstones of eternal rocks bear no inscriptions, and reveal no secrets of who lies here or there.

Another attraction seen in all waters at night, but which is much more noticeable in warmer climes, is the sparkling, glowing phosphorescence in the ship's wake or along its sides. It affords hours of amusement to watch this beautiful phenomenon. The agitation of the water at the ship's prow, along its sides, and especially at the propeller, causes waves and balls of phosphorescent light to flash in the darkness. Many pleasant evening hours are spent leaning over the ship's rail, musing on distant scenes, and watching the display of watery fireworks.

THE HAWAIIAN ISLANDS.



TWO thousand one hundred miles southwest of San Francisco lie the Hawaiian Islands. No matter at what season of the year they are approached, their slopes always present the same graceful appearance of living green. They are situated just south of the Tropic of Cancer, and twenty degrees north of the equator. Perpetual summer, with an average temperature of about seventy-five degrees, and constant moisture on a fertile soil, are all the conditions required to produce a paradisaical scene of foliage, fruits, and flowers. These conditions exist here, and the result is not wanting. To one accustomed to the scenery of the regions of northern winters, a drive through Honolulu is enchanting. Nothing that he sees is familiar, and everything is luxuriant in loveliness.

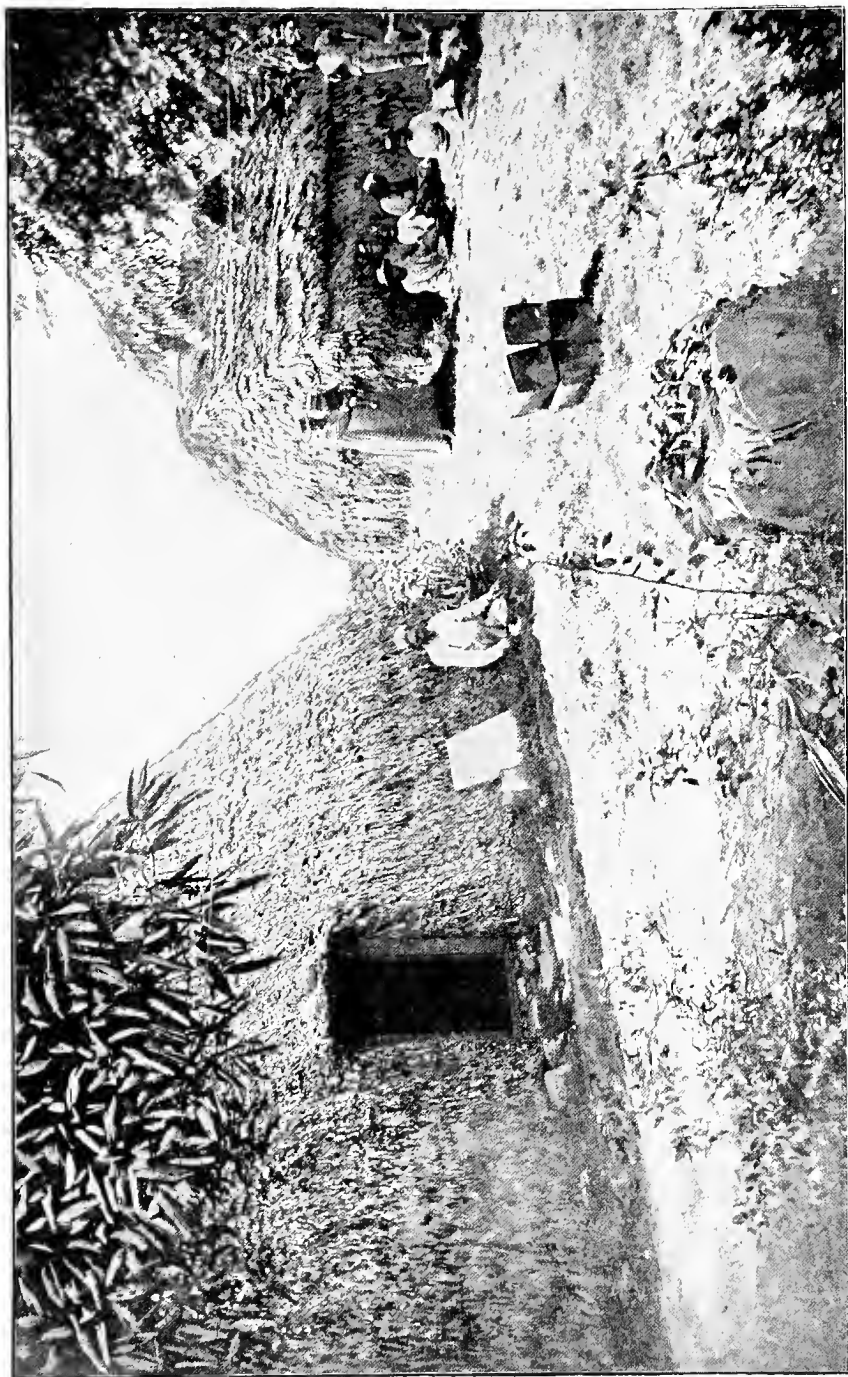
The Hawaiian, or Sandwich, Islands are as an oasis in the vast desert of waters with which they are for many hundreds of miles surrounded. The islands are eight in number. In approaching that of Oahu, upon which Honolulu is situated, we pass Molokai on the left, where is located the leper settlement. This dread disease has obtained a lamentable foothold in the little kingdom, and as fast as the disease appears, the victims are transported to this colony, where they are supported at the expense of the government. Among the fellow-passengers with us from San Francisco, was Father Conradi, who was giving his life to the interest of this wretched settlement; for it is established that no one who has been with



CRATER OF KILAUEA.

them long enough to have received the infection, is allowed to return. He was a Catholic priest, a man of education and refinement, and of a gentle, Christian disposition and deportment. Not long after that, the world heard of the death of Father Damien, to whose assistance this priest was going. Many sad scenes are witnessed at the wharf in Honolulu from which the little steamer sets out for the island, often bearing from home and friends a loved one who will never return, but who is thus consigned to a living, lingering death from whose power there is no human relief.

The islands are of volcanic origin and character. For sublimity and general attractiveness their scenery is very justly celebrated. The volcanoes, both active and quiescent, are the largest in the world. The crater of Kilauea, which forms a part of the mountain called Mauna Loa, offers the grandest spectacle in the shape of an active volcano to be found in all the world. It is situated on the island of Hawaii, or Owyhee, the largest of the group. The main mountain rises to an altitude of 14,000 feet, but the mouth of the crater is only 6000 feet above the sea. This crater is nine miles in circumference, and contains, in the center, an immense bed of lava in a constant state of fusion and commotion. At times it rises and overflows its confines, carrying destruction in its path to the sea. A trip to this crater is attended with inconvenience and some danger; but those who make it will ever after thank the good fortune that led them to behold the most impressive spectacle of the kind to be found in all the world. The real danger of the trip is, however, generally overstated by travelers who like to infuse the heroic into their exploits; for notwithstanding the apparent risk of being swallowed up by the infernal regions, the constant stream of visitors has so far escaped. The outbreaks are preceded by warning sounds, and the flow of lava is sufficiently slow to allow ample time

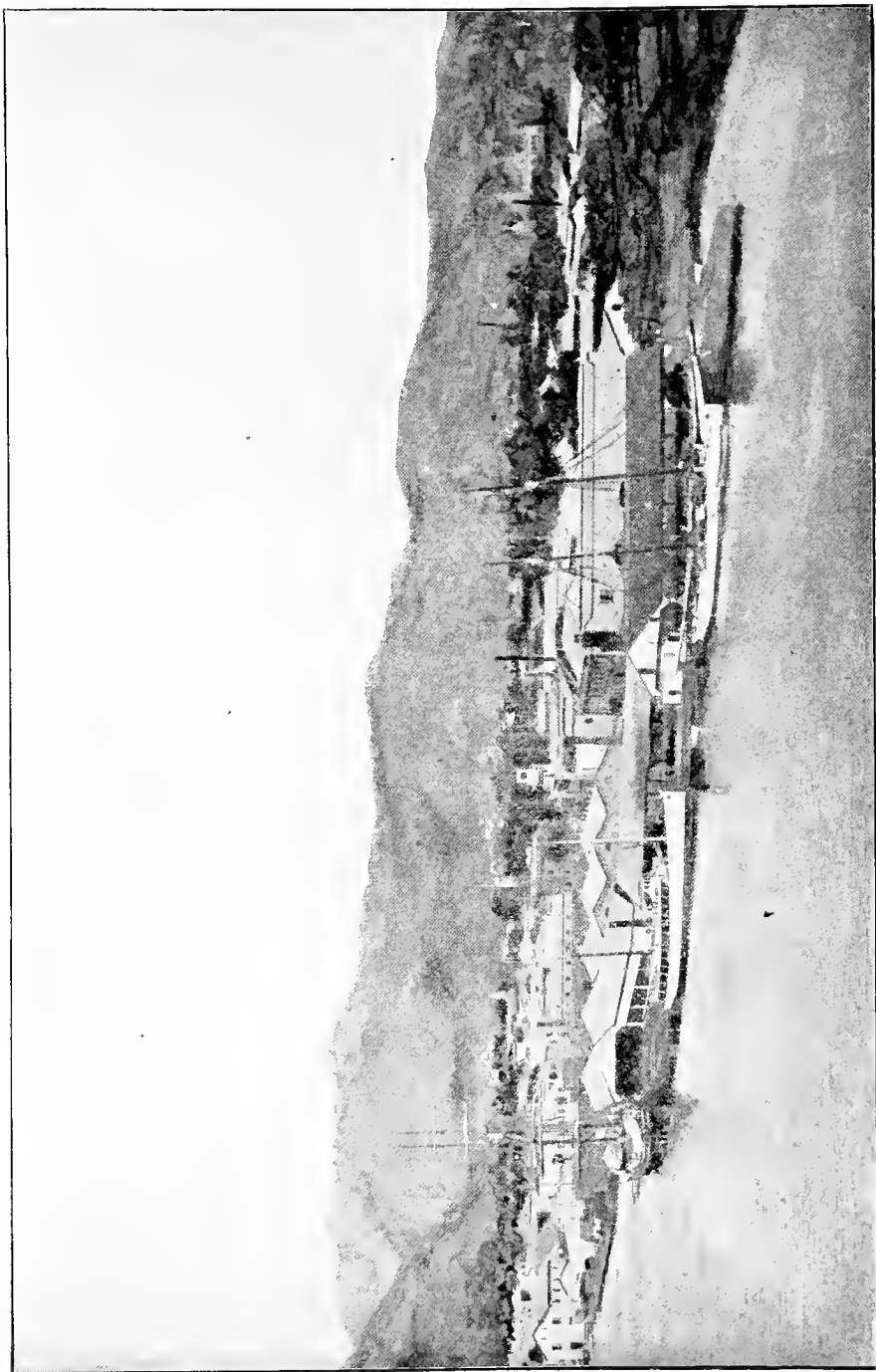


for retreat. The distance by sea from Honolulu to Hilo, the port of Owyhee, is 275 miles, and from there the ascent is made by stage over a very good government road, a distance of thirty miles. The hotels are good, and the expenses of the trip are not unreasonable.

The native inhabitants of these islands are dark brown in color, and partake of the universal indolent temperament which prevails in all warm climates. Nature herself seems to connive at laziness in these countries, and in a very kindly mood provides the necessities of existence for only a small outlay of labor; and these being supplied, the natives are generally content to dispense with the embellishments and ornamentation which make such demands upon the time and strength of the civilized world. Here the cocoanut palm, banana, plantain, mango, bread fruit, and other food trees and plants, are of indigenous growth, and all the fruits of those latitudes grow nearly spontaneously. Fish are to be had for the catching. As for clothing, neither their native customs nor the climate demands much, and even the requirements of an encroaching civilization are easily met; so that in the enervating temperature nature and custom have adjusted themselves to the wants and comforts of the people.

Political affairs in Hawaii have been no more settled than the elements in the natural world. Disruption and turbulence have frequently disturbed the surface as well as the foundations of the island kingdom. Uncle Sam seems to have an idea that it would be a good thing for both parties if he were to put the island in his overcoat pocket; but Uncle John Bull shakes his head as if to say, "Hō no, Lulu; you can't 'ave it."

Revolutions have been comparatively bloodless, and treason has been easily condoned. The recently-formed republic is not satisfactory to a very large class, for there are many who sigh for independent royalty, while others clamor for member-



ship in the American federal family. To the average native it matters but little, so long as his pipe and stomach are filled.

So far as the natives themselves are concerned, they seem to be of a docile, peaceable nature. They are easily led by designing men, of whom there are not a few scattered here and there over the earth, in Hawaii as well as in other places. Then, too, there are business men whose interests lead them to desire a change in the relations and policy of the government, and these desires rest in some cases upon a reasonable basis. It is the custom of our day for the larger to swallow up the smaller fry. Consolidation of interests,—aggrandizement of the great by absorbing the weak,—is one of the principal laws of human progress. In the natural drift of events a few decades will witness the disappearance of most of the smaller kingdoms as independent governments, and their absorption by the greater and aggressive nations. It will be admitted that the benefits of the change do not all redound to the absorber.

A most remarkable change has come over the social aspect of the islands since the introduction of Christianity. They were discovered by Captain Cook in 1778. This great explorer did not treat the simple natives as he should have done, but was unkind and even cruel to them. They received the impression that he was vested with supernatural powers, and this belief was strengthened by the sight of his ships, which they called floating islands. Captain Cook not only allowed but even encouraged this impression. But upon a subsequent visit he became involved in trouble with them over the loss of a boat. It is said that the natives desired to test his divinity by a prick with a spear. He winced in the ordeal, thus revealing that he was but human, therefore they quickly dispatched him before the boats from the ship could reach the spot.



The first missionaries who visited the islands came from America in 1820. About this time they had voluntarily destroyed their idols and temples, and the whole paraphernalia of heathen worship. The missionaries found the people without a religion. They were kindly received, and the work of education at once began; consequently in a few years the entire kingdom was brought to an acknowledgment of the religion of Christ. But Satan came also. And the strife between vice and virtue, good and evil, still goes on. The people still exhibit a childish susceptibility to the influence of those who have their confidence, and are content to pursue life in an aimless manner, if their present wants are supplied. The most of them like to smoke tobacco; nor do the men have a monopoly of this habit.

There are many birds of beautiful plumage in these and other islands, yet but few are blest with musical faculties. And saying this we perhaps ought to except the mosquitos, which, on account of their size and active qualities, almost belong to the bird species. They are numerous, musical, energetic, and have an evident relish for the blood of a visitor.

As a stranger contemplates the easy phase which life assumes in these luxuriant regions, he almost wishes that he, too, could live in Honolulu. But if he is looking for paradise, then a short stay will convince him that he must move on. And so we leave the little island country, thankful for the privilege of becoming acquainted with its beauty and for experiencing the kind hospitality of new-found friends.

On the opposite page we present a correct portrait of the last sovereign, Queen Liliuokalani, familiarly called "Queen Lil," who was deposed in 1893 to make room for the republic.



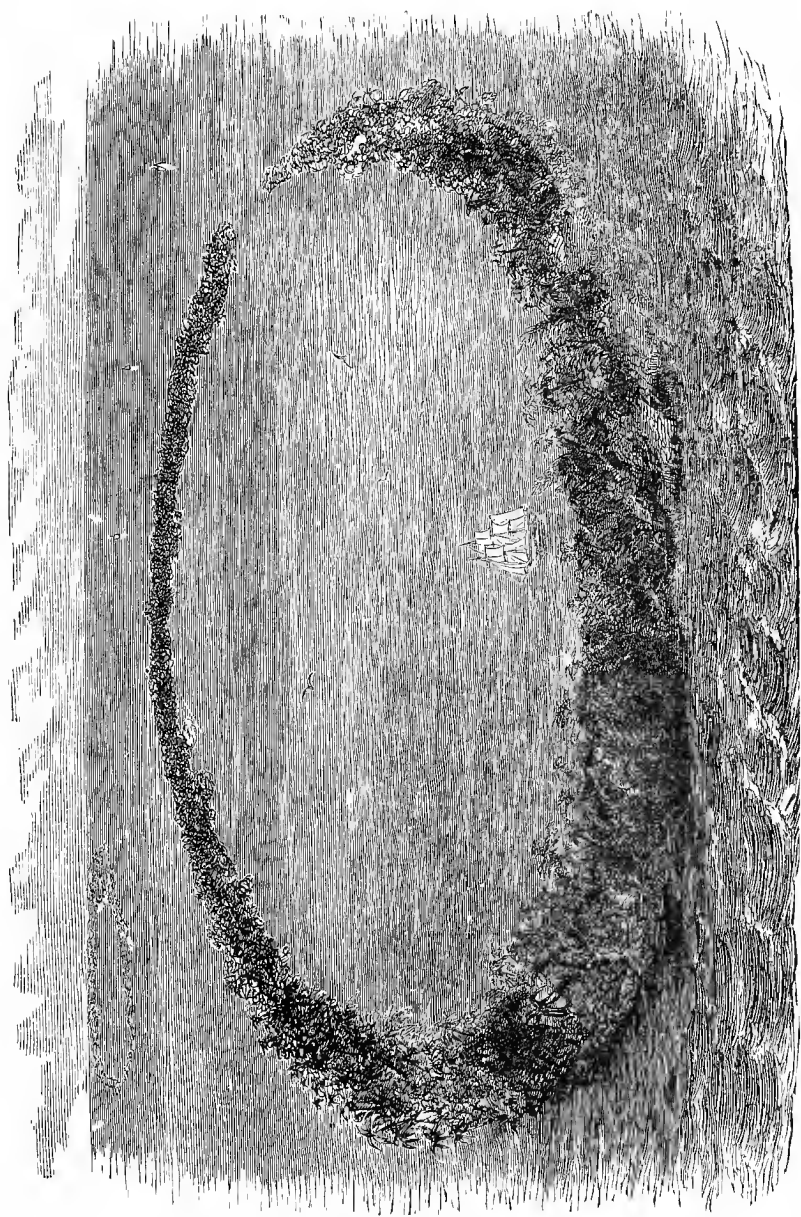
BANANA GROVE.

THE ISLAND WORLD.



WE speak of the Old World, the New World, the Oriental, and the Western World. In this chapter we enter what may appropriately be called the Island World. The geographical name for this world is Oceania. It is called the sixth division of the globe, though as for that, it might with equal propriety be called the third, according as we enumerate the other continents. By grouping Europe, Asia, and Africa together, and the Americas into a second division, Oceania and Australasia become the third; by counting each of the continents as a separate division, Oceania is the seventh; or by counting the Old World continents separately, and the Americas as one, and Australasia separately, Oceania becomes the sixth division.

Sailing southwest from the Hawaiian Islands, we enter this unique world at a central point. From the southeastern shores of Asia and from the eastern shores of Australia, this great family of islands stretches away in a southeasterly direction across about two thirds of the width of the Pacific Ocean, nearly to the shores of South America. Eight thousand miles would scarcely cover the distance from western Malaysia to Pitcairn on the southeast. The islands are divided into four great families, Malaysia, Micronesia, Melanesia, and Polynesia. Each of these comprises numerous smaller groups and single islands. Speaking of them as a whole, the islands are either of coral or of volcanic origin. The exceptions to this rule are very few. It is believed that the coral



CORAL ISLAND.

islands have for their foundations, rocks which have been upheaved by volcanic action, but which have not come to the surface, and upon these the wonderful little builders have begun their work. Coral is a calcareous deposit of minute plant-animals classed as zoöphytes. By the action of countless millions of these creatures, thousands of islands have been created, many of which have become the habitations of men. The coral islands are of low formation, generally not rising in any place more than a few feet above the level of the sea. Many are surrounded by a reef of the same formation, which lies but a short distance outside the island, and forms a lagoon of placid water about it. Often the island consists of this reef only, the central portion being a lake of salt water encircled by a low ridge of coral rocks forming a wreath of palm trees. The circles are not always complete; they may be but a segment with the arc toward the prevailing wind, and perhaps a submerged line of coral rocks forms the chord of the arc. The soil which has been formed on these islands is a vegetable mold, very rich, and hence vegetation is exceedingly rank.

Volcanic islands exist where the upheaval has been more complete, rocks having been thrown by subterranean forces above the water generally to considerable height. Sometimes the shores of these islands rise like walls from the ocean depths to such a height as to be not only inaccessible but extremely grand. In other cases the center of the island is the apex of the pile from which the surface slopes in more or less gentle lines to the shore. These islands present upon approach an interesting and imposing appearance. In the dim distance their ragged outlines at first look like clouds on the horizon. But upon nearer approach, they assume the color of living green, and at last appear in the attractive loveliness of luxuriant foliage, in which they are completely clothed from crown to water's edge.

The volcanic soil is very fertile, and the warm, humid climate unites with the quickly-responsive ground, and produces vegetation in nature's most bountiful measures. Indigenous to these islands we find, among other trees, the cocoa-palm growing spontaneously. Its green fruit furnishes a delicious, cool, and nutritious drink. The milk of the green cocoanut is apt to impress a northerner unfavorably at the first drink, but his prejudice soon gives way to a hearty relish for the product of this tropical cow. This figure is not inappropriate, since our four-footed cows furnish us with food in milk, butter, and cheese while living, and when they are killed, men eat their flesh, wear their skins, and even utilize their hair. Likewise with the palm tree; its uses for mankind are numerous. Its fruit furnishes food and drink in a variety of forms, and in its destruction it still administers to the wants of men.

In some varieties there is a cabbage formation at the top of the trunk, which is not unlike the vegetable after which the "cabbage palm" is named, and it is used in the same way. From the pith of other varieties, sago is manufactured. The wood is used in the construction of dwellings, while of the fibrous bark, matting is made, such as we often see in the halls and aisles of our public buildings. There are more than five hundred species of the palm, and it is probable that no other class of the vegetable world is so serviceable to mankind, unless we be called upon to except the grasses. May we not then from these facts call the palm the islanders' cow?

Palm trees have a slender, straight trunk, which, in the case of the cocoa-palm, often grows to a height of more than fifty feet. There being no branches, the leaves grow out of the body of the tree in a tuft at its top. The leaves of the different species vary in form; some are very broad, and from these the common palm-leaf fans are made. Others are long

and slender in form, among which there is a kind whose leaves, we are told, sometimes grow fifty feet long and eight feet broad, though none such came under my observation. These enormous leaves are pinnated,—that is, divided into narrow strips,—and from what I have seen, I am not led to



GATHERING COCOANUTS.

doubt the statement referred to. Cocoanuts, both in the fresh state and dried, form the principal article of export from the islands. The dried article is called “copra.”

Besides the palm, we find growing luxuriantly and everywhere the banana plant, the fruit of which forms a staple article of food and commerce. Then there are guavas, mangoes, pineapples, and other tropical fruit; and these, with bread-fruit, yams, and arrowroot, form the principal diet of the natives.

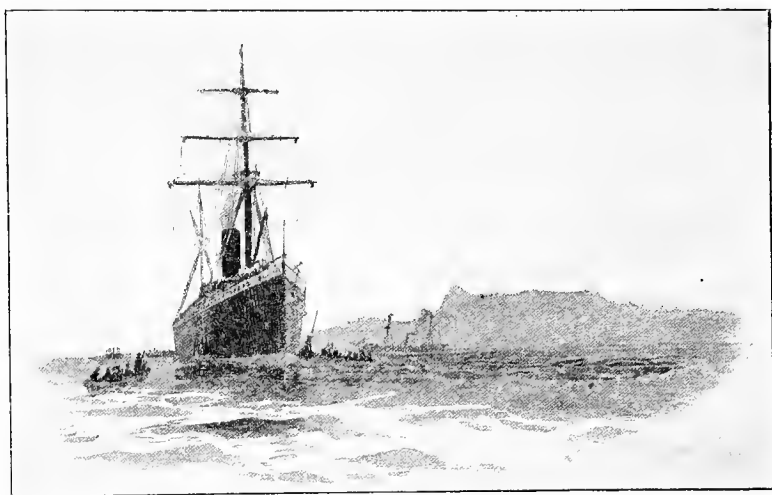
The inhabitants of Oceania seem to be descendants of a common stock, though whence they came is unknown. It is believed, upon what seems to be good authority, that the Samoan Islands were the home of the original ancestry. They formerly built immense canoes with decks, capable of carrying more than a hundred people. With such vessels it was not difficult to scatter themselves throughout the entire island region.

Entering Oceania as already indicated, by the not very fast boats of the "Oceania" line, a distance of two thousand seven hundred miles south and a little west from Honolulu, we come to Apia on the island of Upolu, of the Samoan group. This group is a member of the Polynesian family. Among other groups included in this division are the Fiji group,—consisting of about two hundred and eighty islands and islets, eighty-seven of which are inhabited,—Tonga, Society, and the Low Archipelago. The Society Islands are under French dominion, and with the names of some of them many of our readers are already familiar through their knowledge of the missionary work which has been done upon them. Among them we may mention Tahiti, Raiatea, and Rurutu.

The Polynesians are among the finest specimens of aborigines to be found in the world. They are of good stature and physique, erect and dignified, and in youth many of both sexes are handsome. As the steamer enters the harbor and drops anchor at some distance from the shore, we are quickly surrounded by canoes loaded with natives and their wares. With surprising agility a portion of each boat's occupants clamber to the ship's deck, while the others proceed to pass up the various articles which they have brought out for sale. The fruit of the land is well represented, and the passengers are generally anxious to invest in something to eat that is fresh from the shore. There are also beautiful baskets of coral of

every variety of form, and an interesting assortment of hand-made trinkets and curios, in which we would gladly invest were it not for the trouble of transporting them. However, we purchase a piece of "tappa," or native cloth, for a table spread.

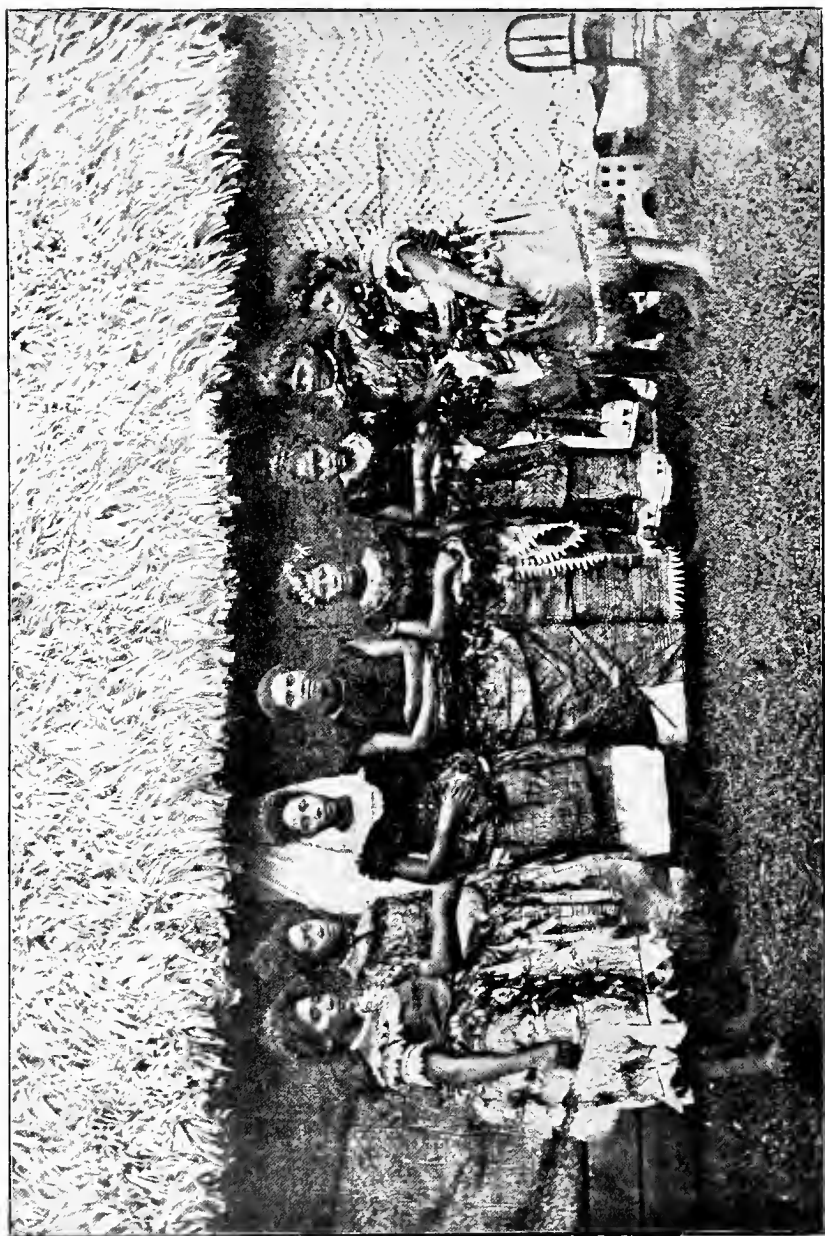
This curious fabric has been neither spun nor woven, but is made by beating the inner bark of the bread-fruit tree into a very thin layer of pulp, and then beating several of these layers into one. When the cloth is dried, it is painted in rude



OUR STEAMER AT SAMOA.

and fantastic patterns, and is used for articles of clothing; but since the introduction of more civilized trade, cotton cloth has taken the place of their own tappa for the wardrobe. Still, considerable is made by the more primitive classes, and offered for sale to travelers.

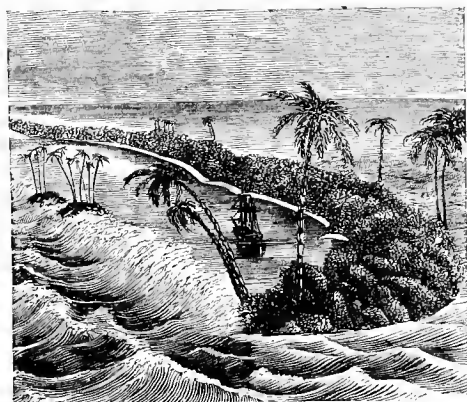
The people of all these islands are exceedingly childlike and simple in their characters and their culture. Their traditions abound in ridiculous superstitions. Their affections are strong but fickle, and their malice, though easily excited, is readily appeased. They were, when discovered by the white men,



SAMOAN BELLES.

true children of nature, subject to the passions of the natural heart, yet tractable, docile, and very impressible under good influences. Their simple habits of living and primitive diet, which is almost purely vegetarian, have doubtless contributed largely to making them what they are — physically fine specimens of mankind, in nature childlike and susceptible to good impressions. The fact that in some instances they were actual cannibals does not invalidate the principles alluded to; namely, that the diet and the habits of living have an effect upon the character. People of every nation and clime are witnesses to that truth. Cannibalism was originally connected with their heathenish religion and superstition, rather than being a part of their chosen dietary. They were real children of fallen human nature, savage by instruction and birth; but their simple manners of life have made them easily accessible to those who work for their good as well as to the evil minded.

The most westerly division of Oceania is Malaysia, which lies adjacent to Asia. This group includes the largest islands. East of Malaysia and north of the equator we find Micronesia, and to the South, Melanesia; while Polynesia stretches away to the southeast toward the coast of Chili.





PITCAIRN.

PITCAIRN.

T the farthest extremity of the Polynesian family lies the famous Pitcairn Island. It is an irregular pyramid of volcanic rock two miles in diameter, with shores almost inaccessible, except in one place. Its soil is fertile, and it shares the rich vegetable growth of its distant companions. In the year 1790 this lonely island became the asylum of certain British sailors, of the ship "Bounty," who had mutinied against the tyrannical rule of their officers. After setting the captain and his party adrift in a small boat, they took charge of the ship, and sailed her back to Tahiti, which they had lately left. Some of the crew chose to remain there. The others, being joined by some native men and women, sailed in search of the little lone island of whose whereabouts the world had nothing more than a hint. Having been fortunate in finding it, they effected a landing, destroyed the ship, and sunk her guns. But trouble arose in the party, which finally resulted in murder. The quarrel proceeded until but four males were left upon the island. One of these, having succeeded in distilling a spirit from the fermented sap of the ti tree, gave himself up to inebriety, and in this state fell over a cliff, and was killed. Another one of the remaining men likewise became an inebriate, and was finally put out of the way by the two survivors.

These two survivors were named Young and Adams, the former of whom soon died. Among the effects saved from the "Bounty" were a Bible and a prayer-book. While a boy,



SOUTH SEA ISLAND HOME.

Adams had learned to read and write in the streets of London. He now began to read the Bible, and collecting the children of the little community, he formed a school, and taught them, as well as the whole settlement, to read the Scriptures. Public worship was established after the forms of the Church of England. The tone of morals was at once improved, and when



BOUNTY BAY, PITCAIRN.

the island was visited in 1808 and 1814, a model community was found dwelling in peace, and cherishing the principles and practices of purity. Since that time the island has been visited at quite regular intervals. In 1831 all the inhabitants were taken off to Tahiti, but not being satisfied, they returned a few months later to their lonely, rocky island. In 1852-3 a

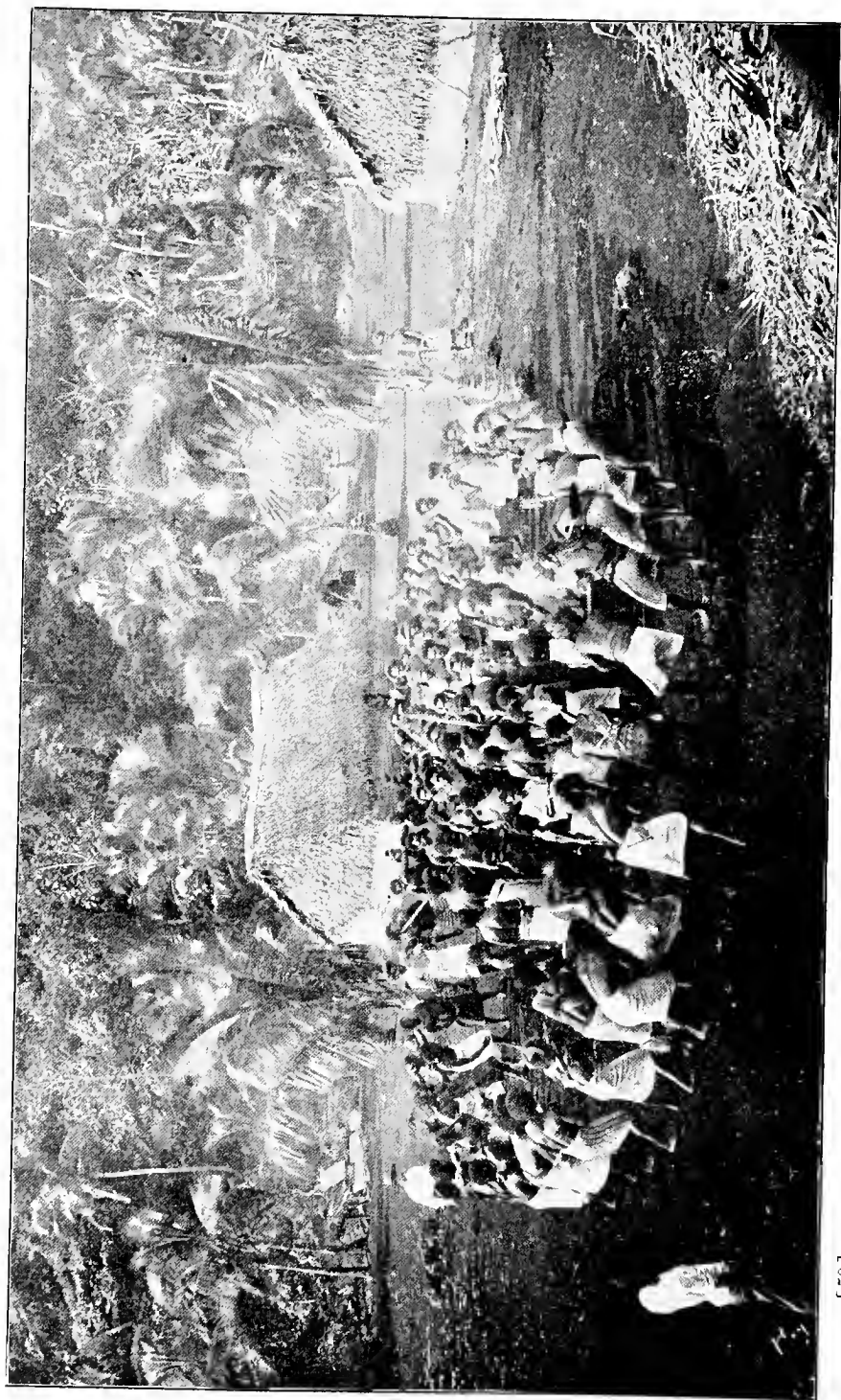


dry season prevailed, and the island having become quite crowded, the people reluctantly consented to go to Norfolk Island, situated to the north of New Zealand; but this migration did not prove wholly satisfactory. A few years later two families, consisting of sixteen persons, returned to their old home. These have been joined by others, and the two islands have since remained closely related, though widely separated. The population of Pitcairn is now a little over one hundred.

The principles implanted in the hearts of the people by Adams were not suffered to die out by those on Pitcairn; but since that time they have lived in the enjoyment of the fruits of peace. In their simplicity they have, to a great extent, had all things in common, together striving for mutual improvement. Passing vessels and the regular visits of the British war ships have kept them in touch with the outer world, yet sufficiently isolated from its contaminations.

In the year 1886, Mr. John I. Tay, of San Francisco, obtained a passage to the island, and was welcomed by its inhabitants. He was an active member of the Seventh-day Adventist denomination. As the result of his visit, the majority of the people of the island accepted the faith he taught, and within a few months the remainder fell in with the new-found faith. The revolution, though sudden and complete, was accomplished peacefully, and to the entire satisfaction of all concerned.

The people whose agent originated this movement, had but just begun their work in the Pacific Islands. They had established a society at Honolulu, and this was their second effort in Oceania. Since that time they have built and operated a missionary vessel named "Pitcairn." Their missionaries have visited many of the islands, and their work is now established in several of them. This people form but a comparatively small body, but their activity is greater, in pro-



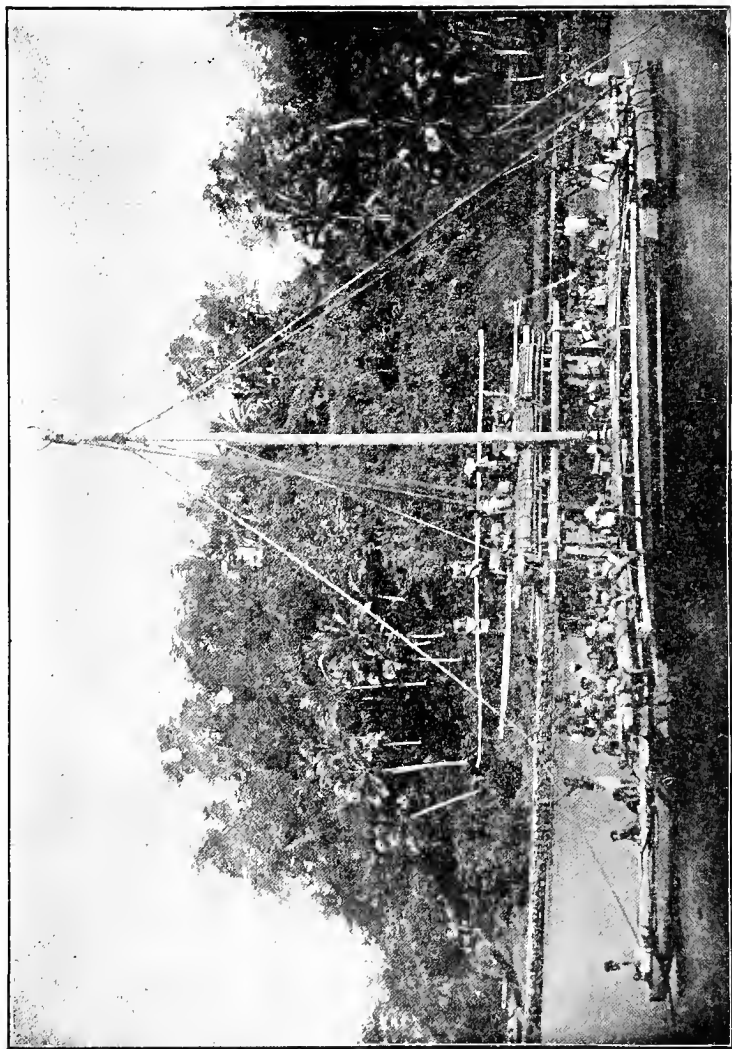
portion, than their numbers; for although their history dates only from 1846, they are now found in all parts of the world.

The name they have adopted suggests the principal peculiarities of their faith. They observe the seventh-day Sabbath in harmony with the literal reading of the fourth commandment of the decalogue. Going back to creation, we learn that



TAHITIAN GIRLS.

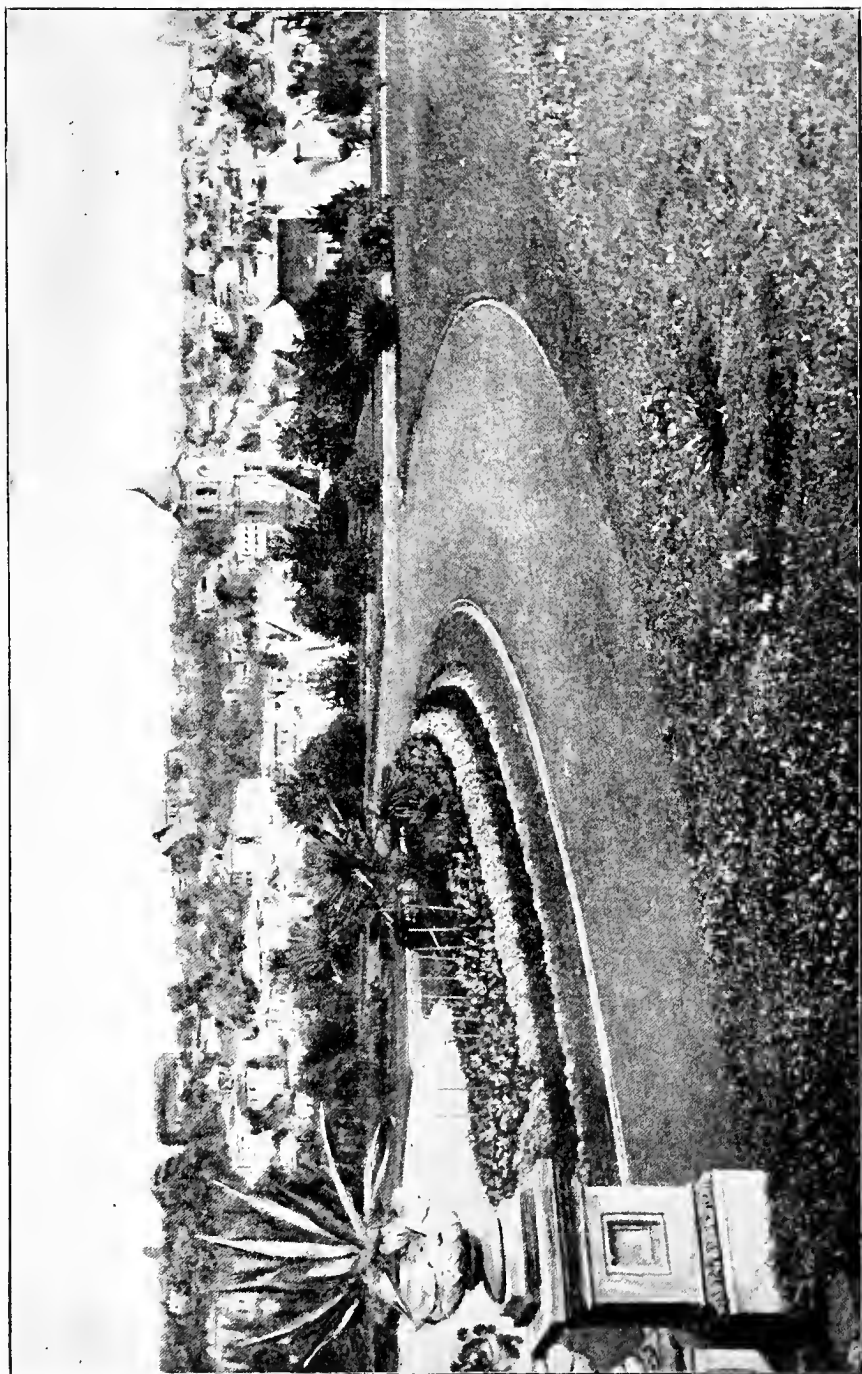
God created all things in six days. In commemoration of that work, he sanctified the seventh day as the Sabbath, thus forming the week. The Seventh-day Adventists claim that there is no scriptural account or authority for the change of the Sabbath, but that it was instituted by the church after her apostasy, and therefore that as Christ and the apostles kept the ancient Sabbath, and did not sanction the change, Christians ought to keep the seventh day as God commanded.



Flii War Canoe.

By their study of the prophecies of the Old and New Testaments this people are convinced that these are the last days, and that the second coming of Christ is near. This belief gives fervor to their work. As Christians they are thoroughly evangelical. They inculcate the principles of gospel truth. Their interpretation of the Scriptures is plain, simple, and largely literal. Consequently it is not to be wondered at that in the simplicity of faith the islanders readily adopted their teachings, and the observance of the seventh-day Sabbath of the Bible. The effect of the change has not been detrimental to the islanders in any way. Those who were addicted to the use of tobacco and other bad habits, discontinued them, and a more careful and earnest Christian life was instituted, which resulted shortly in the conversion of nearly if not quite every soul on the island. A school has been established by the denomination. The missionary spirit has also come upon them, and there are now several of their number preparing in various ways to work for the good and uplifting of their fellow beings on other islands.

There is, perhaps, no other part of the world where Christianity can show such evident fruits as in Oceania. In many instances the people, as a body, have accepted the religion brought them by the white men. It is true that it has in many instances been in a very nominal way, and it is also true that with the introduction of light, vices and wickedness have been brought in; but it shows that the people, as a race, are tractable and susceptible to good influences. Moreover it is true here, as in other places, that where the gospel gathers its trophies for eternal life, sin and vice mark their victims for degradation and death.



ALBERT PARK, AUCKLAND.

NEW ZEALAND.



PASSING through the midst of Oceania in the direction in which we enter it, we come to the islands of New Zealand. The distance from San Francisco to Auckland is 5375 miles. After sojourning for a time among the minute specks of land which generally compose these parts of Oceania, it is with quite a degree of comfort that we retire at night upon an island so large that we feel no danger of falling out of bed into the ocean. New Zealand consists chiefly of two main parts, known respectively as the North and South Islands, though quite commonly the latter is called Middle Island, out of respect for a small one which lies still south of the principal body, and which is also called South, or Stewart's Island. The group is nearly one thousand miles long, and two hundred miles wide at the broadest part. The coast line is over three thousand miles in extent. New Zealand lies one thousand two hundred miles east of Australia. It was discovered by Tasman, in 1642, and afterward visited by Captain Cook in 1769. The area is estimated at over one hundred and twenty thousand square miles, of which North Island contains forty-four thousand four hundred and sixty-seven, and South Island over fifty-eight thousand.

New Zealand enjoys the distinction of being the first country of importance to receive the new-born day. As is quite well known, the 180th degree of longitude east or west of Greenwich has been agreed upon as the line where the day

shall be changed. This is called the "day line." It passes just east of New Zealand; and in crossing the line, going west, a day is skipped or dropped; that is, a new day is begun. In crossing toward the east, the opposite course is pursued; that is, a day is repeated. The change is made by sailors in the night in which the vessel is nearest the line, so that in one case if the passenger goes to sleep on Tuesday evening, he wakes up on Thursday morning. If, on the other hand, he is going east, and retires on Tuesday evening, he wakes up and finds it Tuesday morning again.

The reason for this will be apparent upon a little careful thought; for it is always sunset at some point on the earth, and always sunrise, and noon, and midnight, at other points at the same time. Let us imagine that we could travel around the earth as rapidly as the earth revolves upon its axis, and we start out from London, or from any other place, at sunrise, on Tuesday morning, and travel west. It would remain sunrise of the same day with us all the time; but when we came to the starting-place, we would have to call it next day; for those who remained there would have had noon, sunset, midnight, and now would have their *second* morning, which would be Wednesday. Therefore we must change our reckoning, so that at that instant in any place east of London we would call it Tuesday morning, but at any point west of that line, it would be Wednesday. That would be the place where the day would change; but for convenience men have chosen a line that passes through no habitable country, and have fixed that point as a place where the day should change. We may believe, too, that this is the line on which the Maker designed that the new day shall begin. Now it makes no difference at what time we cross that line either way; we must recognize that it is one day on one side of it, and another day on the other side. The line chosen is the 180th meridian

of longitude from Greenwich, which we cross just before reaching New Zealand from the coast; this being so, we see how the day comes first to New Zealand.

Some people imagine that they see in this circumstance a difficulty in observing the Sabbath; but instead of there being a difficulty, this is the very provision by which all difficulty in the matter is obviated. By this arrangement each day is



QUEENSTOWN, NEW ZEALAND.

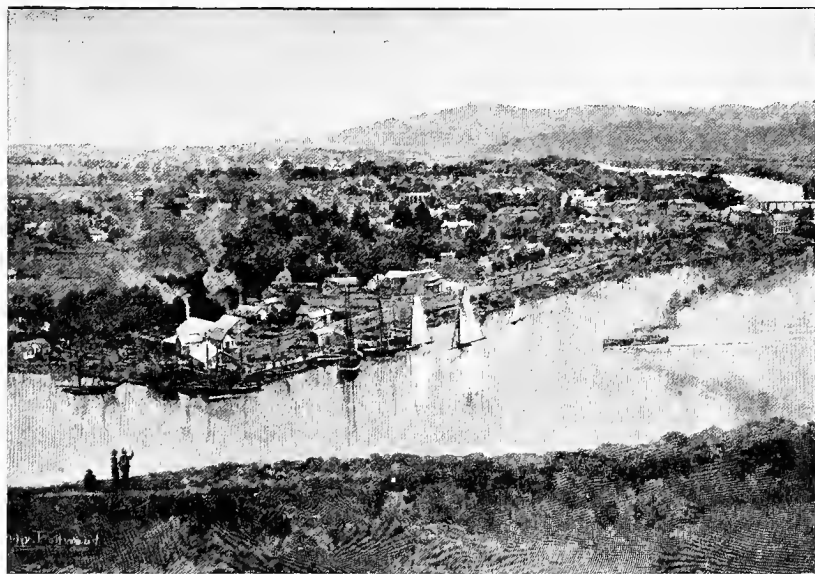
measured off by one revolution of the earth; and when it is finished, it is discharged from the calendar, and a new one takes its place at this point. Hence, wherever we may be on the face of the earth, the day comes to us with its full measure of twenty-four hours, and then is succeeded by another of exactly equal length. It is true that by traveling east or west the length of the day may be varied; but at the day line these variations are all rectified, and in circumnavigating the globe one finds that he has done so without disarranging his calendar.



The population of New Zealand, in 1891, exclusive of aborigines, was nearly six hundred and twenty-seven thousand, and these are, with but few exceptions, the immediate descendants of those who came from Great Britain. But the transient visitor is more interested in becoming acquainted with the aboriginals than with the people of his own kith and kin. These are called Maoris. The name is pronounced by giving the "a" the broad sound, as in "ah," then sounding the "o," though it is commonly but incorrectly pronounced as if spelled "Mowries." They numbered at the last census, over forty-one thousand. They have been regarded as standing rather in advance of any other aboriginal or savage people ever discovered. It is true that they practiced cannibalism to some extent, and were addicted to the vices of the natural heart, besides having since learned others with which men in their simple state seem to be apparently unacquainted; but they also possessed a high degree of intelligence, and an independent and self-reliant spirit. Their traditions and religion evinced a higher degree of intellectual discernment than is generally exhibited by savages; and, strange as it may seem, there are to be found in these traditions many remarkable similarities to the Bible account of creation and the subsequent destruction of the earth by a flood, and also of redemption, their god Maui being the reputed saviour of his race.

The history of New Zealand and of its occupation by Europeans is in many respects a repetition, on a small scale, of the transformation of the United States from a land of wildness and savagery to a country of prosperous civilization. Encroachment and cruelty have been inflicted oftentimes by the superior race, and cunning and reckless revenge have often been employed in retaliation. Relentlessly has civilization pushed its way step by step into the regions of untutored life. Wisdom and justice have not always attended these

steps, and when, finally, the poor natives could bear no more, a bloody massacre would be executed by the exasperated Maoris, which would call down upon them the wrath of the survivors and of the sympathizing whites. Gradually the original race is fading away. The introduction of civilization brought with it vices to which the simple races were unaccustomed, and to which they have ever proved such easy vic-



GISBORNE, NEW ZEALAND.

tims. Under the blighting influence of drunkenness and licentiousness, these human flowers of the wild woods have withered away. Still, Christianity has done a good work for the Maoris in nearly every part of the country. To some degree nearly all of those who remain have embraced its teachings and come under its influences. It is said that soon after the introduction of Christianity the entire race received it, so that the pioneer missionary, Samuel Marsden, exclaimed that "a race of pagans has been Christianized." But the

cupidity and dishonesty practiced by other white men lead many of the natives to prefer their heathen religion to that system which to them seemed to embrace such cruelty ; therefore they returned to it for a time.

The Maoris are of a brown color. Their hair is straight, and their features not at all repulsive, except as they are made so by the favorite custom of tatooing. By this process an indelible coloring matter is introduced into the skin in fanciful and fantastic patterns by a painful operation. Sometimes they who have been thus disfigured, desire to appear more civilized than those marks will permit; but the die having been cast, the case cannot be altered ; the marks must be retained through life.

It was quite amusing to witness, upon one occasion, the discomfiture of a Maori chief on being made aware of his appearance, as it was probably the first revelation of himself that had ever come to him. We were lying in the beautiful Bay of Islands on a lovely day, during which time the steamer was coaling and taking cargo at different wharves. There were at times quite a large number of Maoris on the decks looking for something with which to amuse themselves. They discovered that my son, then a lad of ten years, had some skill in the use of his pencil, and sought to make a practical use of his talent. After considerable persuasion he was induced to draw the portrait of the chief above referred to, whose face was badly disfigured with tatoo marks. The artist located himself with paper and pencil, and the old man composed his features and vesture with care and dignity, and sat stone still for five minutes, when the picture was done ; and it was really quite true to life.

But it was a sight to behold the old man's countenance as he looked upon what purported to be a representation of his own physiognomy. He rejected the imputed likeness with

great disdain and evident disgust, which he expressed with earnest words that we could not understand, but which alarmed the boy artist; but the displeasure of the subject was more than overmatched by the amusement of the younger members of the company, who recognized and attested to the faithfulness of the picture with shouts of laughter and repeated assurances of its correctness. This only added to the discomfiture of the chief, who finally took the piece of paper, and satisfied himself by carefully tracing on his face all the marks on the picture, and then grunted his acknowledgment of the likeness.



MAORI SALUTATION.

The Maori method of greeting is by rubbing noses instead of kissing; and this ceremony, on extraordinary occasions, such as a funeral or a formal reception, becomes, as I have been told by them, and as one can well imagine, a tedious and sore proceeding, after the hundredth rubbing of the same nose.

It was on this trip to the north that I had my first experience in seasickness. We left Auckland late in the evening on board a little coaster called the "Clansman." Within the harbor all was quiet enough, and we little suspected what awaited us outside, so we went to our berths at once, anticipating a good night's rest; but once upon the open sea, we found ourselves tossing and plunging about under a fierce storm of wind and rain from the east, which blew directly against the rock-bound coast along which we sailed. There were three of us in a two-berth cabin, and it fell to my lot to try to occupy the settee; but my principal employment was falling off and getting on again. The storm increased till morning.

At three o'clock there came an unusually great sea, which sent our little craft so far over that it seemed to hesitate as to whether it would come back or not. I began to think that it might not, and the women and children were quite sure of it, as I judged by their screaming. While the steamer was deciding the matter, it was struck by another wave that sent it a few degrees farther over, and by this time the writer was trying to hold onto the floor, having abandoned the bed. The dishes in the racks came down with a crash, and many barrels of sea water came down the gangway, adding greatly to the dismay of the already terribly frightened women. In that moment of suspense I lost my grip on my digestive apparatus, and I have since known all about what seasickness is.

We knew, however, that we were in the care of our heavenly Father, and had no feeling of terror, though the night was pronounced by the captain to be one of the worst he had ever experienced. The sight of the sea the next morning was grand and awful. We were not far from the cliffs against which the massive waves hurled themselves with gigantic force and thundering roar, sending foam and spray a hundred feet into the air.



MILFORD SOUND, NEW ZEALAND.

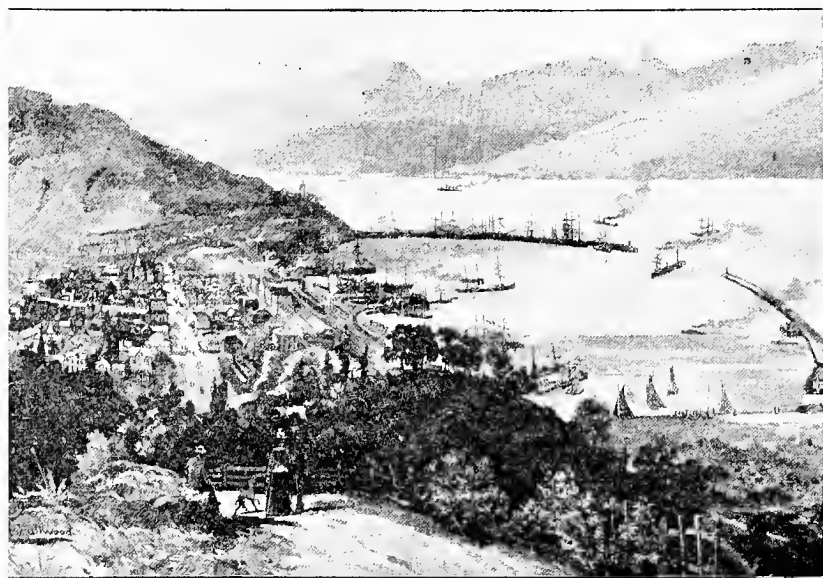
SCENERY OF NEW ZEALAND.



THE scenery of New Zealand is classed, and rightfully, too, amongst the most beautiful in the world. Its deeply indented coast abounds with rocky precipices and beetling crags.

It would be impossible to give, within the limits of this sketch, an adequate description of the many places of surpassing interest to be found in this island country. Indeed, North Island is nearly everywhere a scene of beauty. As we sailed into the narrow entrance of Whangaroa harbor, there, upon the face of a lofty cliff, was outlined, in natural rock, the likeness of a profile said very correctly to represent that of Lord Nelson; for this reason his name is given to the rock. The forests are the most attractive that I have ever visited. They consist of stately trees of kauri pine and other varieties of wood unknown to our Northern clime, intertwined with wreaths and loops and climbers, and interspersed with stately ferns. From the kauri there exudes a resin-like gum of a beautiful, amber color, which hardens into lumps as clear as crystal. From trees and forests long extinct this gum has been deposited in the earth, and it is a favorite employment of the natives as well as many whites to search after and dig it. This is done by the use of sharp iron prods, with which the ground is punched. This reveals the presence of masses of gum, which are then dug out, secured, and sold to traders who find a market for it in London. It is used in the manufacture of varnish and coloring matter.

Auckland is the principal city of North Island, and indeed of the group, containing, together with its suburbs, about fifty thousand inhabitants. It is situated on a narrow neck of land where the island is nearly cut in two by the sea. It is a beautiful city, picturesquely located on the green slopes of a fine harbor. Within its suburbs stands Mt. Eden, an extinct volcano, whose summit and crater is one of the principal attractions of the place.



LYTTLETON, NEW ZEALAND.

The Wonderland of New Zealand is located about one hundred and sixty miles south of Auckland. Thirty-four miles of this distance is traveled by coach from Oxford to Rotorua. This place seems to be separated from the notorious infernal regions by a very thin skin of earthly substance. The air is heavy with the odor of brimstone. First impressions are certainly not very assuring, and one is quite apt to wish himself at a safe distance from a region that seems to threaten mo-

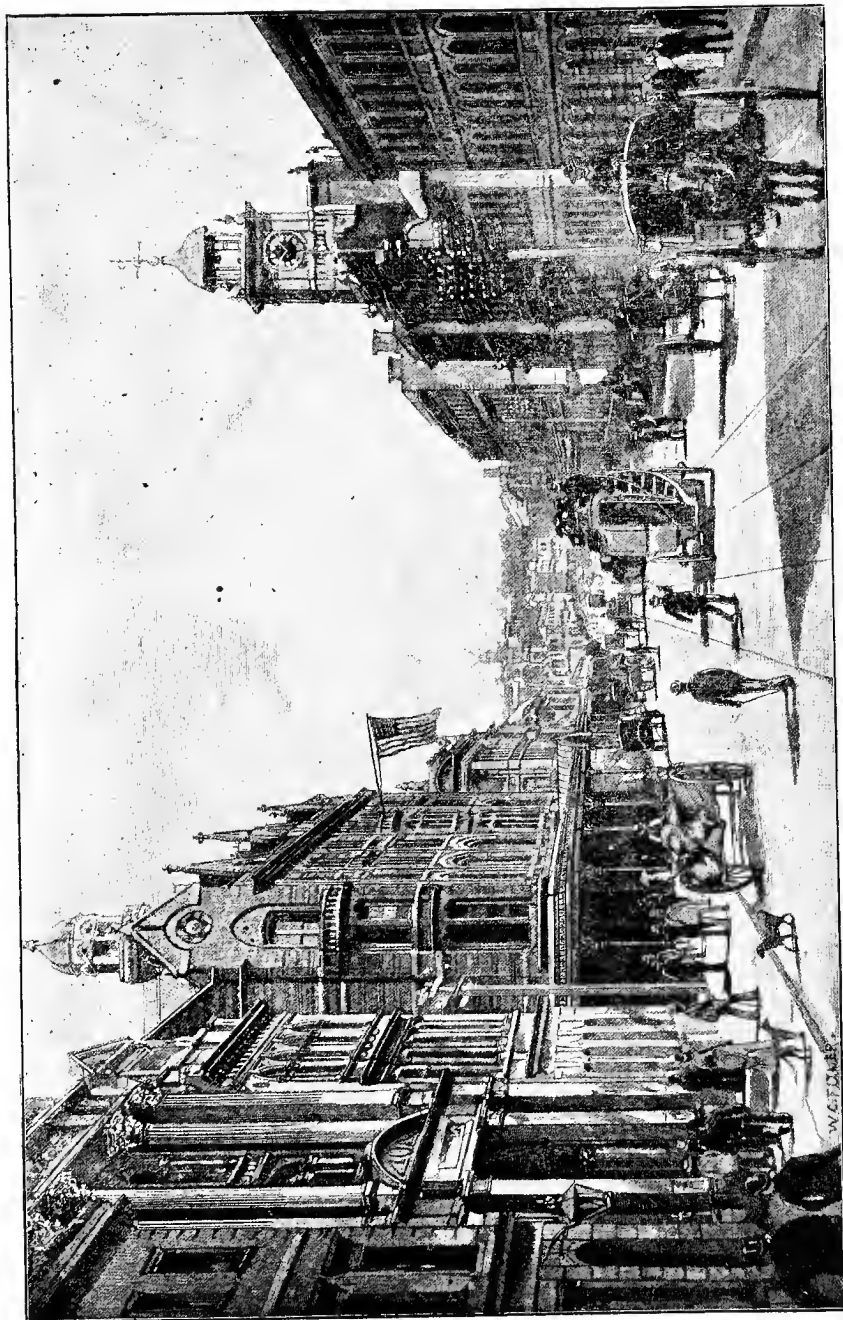
mentary destruction and extinction. Then we reflect that there are these people who have lived here for years : hence it would be a pity if we could not brace up our courage for a few hours' sight-seeing. So with a firm grip on our moral courage, we dispel the trembling of the flesh.

In boiling springs, through fissures of the quaking ground, through crevices and everywhere, heat, steam, and scalding water issue forth. The indolent natives have but to place their uncooked food in pots or kettles in some boiling caldron, and nature does the rest. The thermal springs have a reputation for excellent therapeutic qualities.

Prior to 1886, Lake Rotomahana was a beautiful sheet of water, into whose bosom, over the most wonderful terraces of pure white or pink deposits, the heated waters were poured. The loveliness of these terraces travelers never tire of trying to describe. The accumulating sediment brought up by the water through the craters formed in exquisite patterns of lace-work ; and one might stand on the margin of the craters, and look far down into the limpid depths to behold still more delicate forms below, as the simmering waters rose and flowed gently over the brim of the beautiful white terraces.

But these scenes of beauty have passed away forever. In the year just mentioned an eruption took place, by which the place was greatly marred and changed. The beautiful terraces are no more. In their place and also in the lake are rude heaps of blubbery mud ; and yet its weirdness and awe-inspiring aspect surely cannot have suffered in the revolution. A recent writer in the *Picturesque Atlas* has thus described this awful upheaval of nature : —

“Reference to the lost glories of Rotomahana naturally carries the mind back to the incidents of the eruption. Soon after one o'clock on the morning of June 10, 1886, the inhabitants were startled from their slumbers by shocks of



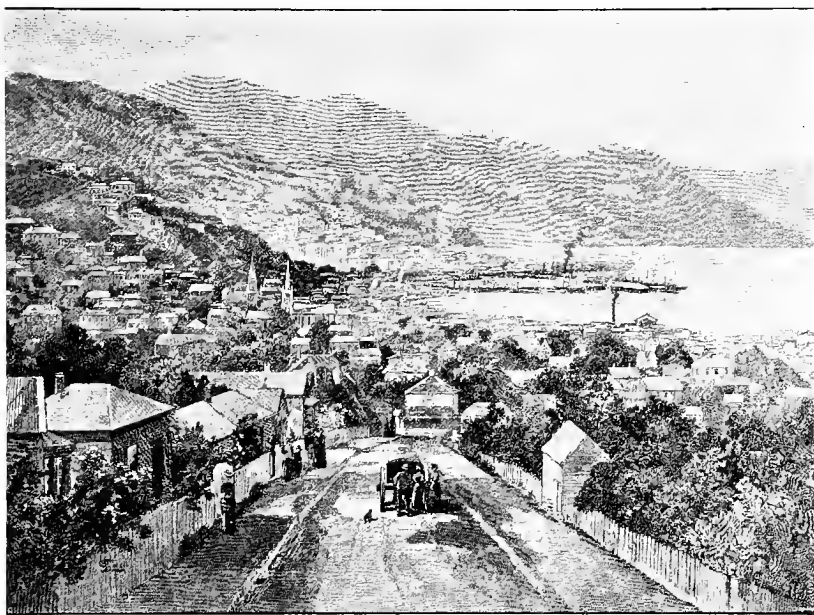
QUEEN STREET, AUCKLAND.

earthquake, occurring at frequent intervals, and accompanied by a prolonged rumbling noise. Before two o'clock their attention was concentrated upon a black and lowering cloud in a highly electrical condition, which seemed to be settling down over the truncated cone of the triple-peaked Mount Tarawera, immediately at the back of Lake Rotomahana. A few minutes later, a terrific explosion rent its broad top open from end to end with a convulsive tremor that was felt along the East Coast.

"For the next hour the awe-struck and trembling watchers were witnesses of phenomena whose fierce vigor and dread solemnity were enough to appall the heart of the stoutest. Forked lightning played continuously about the peaks of the mountain and its inky canopy, from which also fiery balls darted hither and thither, flashing into broad ribbons of flame, or dropping in showers of huge sparks. Blood-red tongues issuing from the darkness lapped the face of the sky, and vanished. Incandescent bombs rolled down the precipitous sides of Tarawera; the internal fires maintained their lurid glare, and to add to the striking horrors of the scene, earthquake shocks at ten-minute intervals formed the prelude to the fearful roaring of the volcano, which united with the crackling of the electrical discharges to produce a vast and indescribable noise.

"At Auckland, distant one hundred and twenty miles in a direct line, and at the Bay of Islands, one hundred miles farther north, the people were aroused from their sleep by reports as of a war-vessel in distress, and they were heard also as far south as Nelson and Christchurch in the sister island. More than that, the flashes of light were seen at Gisborne and Auckland, and the pungent gases which charged the atmosphere, and almost suffocated the denizens of the Lake District, were distinctly perceptible at Tauranga and Gisborne during the fall there of the volcanic dust.

“Meantime, how fared the hapless residents? While a bitterly cold wind was raging with the force of a tornado through the devoted district, uprooting great trees in the Tikitapu bush, the native inhabitants were being overwhelmed in swift destruction. A tremendous eruption of scorice, hot stones, and liquid mud poured down upon the Maori settle-



WELLINGTON.

ments around the margin of Lake Rotomahana, and entombed both them and their inhabitants,—Moura with its forty people, and Te Ariki with its forty-five, while Te Wairoa suffered less severely, only some ten or a dozen aboriginals losing their lives. The two European hotels were wrecked; but all their terror-stricken inmates, save a young English tourist named Edwin Bainbridge, were fortunate enough to make good their escape.

“On the morning after the eruption, the sun rose upon a scene of mournful desolation. The eighteen miles of country between Rotorua and Rotomahana (the prefix “Roto” signifying “lake”) were covered with a bluish-grey mantle of thick, adhesive volcanic mud to an average depth of four inches, but deepening as one approached nearer and nearer to Tarawera. The somber surface of this deposit was dotted over with the bodies of rats and mice, while homeless birds wheeled overhead in affrighted bewilderment; the pretty little oasis of Tikitapu bush lay stretched in devastation; the Blue Lake at its foot had been transformed into a sheet of dirty brown water; the Green Lake, Rotokakahi, had sunk its beauties in repulsive turbidity; the *whare* roofs of Wairoa, peering above the solitude of *debris*, told their own mute tale of dire calamity; Moura and Te Ariki, with their scores of dead, were forever swallowed up from human ken; the terraces would no longer ravish the eye of the beholder, and Rotomahana had suddenly become a misnomer — from a lake it had been transformed into a seething, steaming, and raging caldron of mud and slime.”

The greater island is not so celebrated for its scenery as is the northern one, but it has many points of interest in this line. For the uses of agriculture, however, it is better adapted than its neighbor, and the various branches of farming are successfully carried on upon its interior plains. There are four cities in New Zealand containing more than ten thousand inhabitants each. Wellington, the capital city, is located at the southern extremity of the North Island, and has a population of thirty-three thousand. It is said that the inhabitants of Wellington may be known by the habit they all have of holding with one hand onto their hats. The city lies on Cook's Strait, where a strong current of air nearly always prevails through the narrow water channel. Consequently the capital city has a reputation for wind that is exclusively its own. On the east-

ern shore of South Island are the cities of Christchurch and Dunedin, each with a population of about forty-five thousand.

The colony's staple articles of export are wool, frozen meat, grain, and Kauri gum. Of the latter there was exported in 1890 and for four years previous, over seven thousand tons annually. There are about two thousand miles of railway in operation, but the railways are not all to the country that they might be, at least so it seems to one accustomed to the thrift and business of the American railways. The prices of transportation are held so unreasonably high that but little choice is left with the producer between leaving his goods at home to spoil, or sending them away by rail to have the produce consumed in freight and commission charges. In consequence, fruits and other produce may be abundant, and possess but little money value in the country districts, while at the same time in the cities they are sold at prices that are well-nigh inaccessible to the poor. Speculation and bad management have in the past done much to injure the country, but in these things it is gratifying to know that a reformation has been instituted, and the prospects are perceptibly brightening.

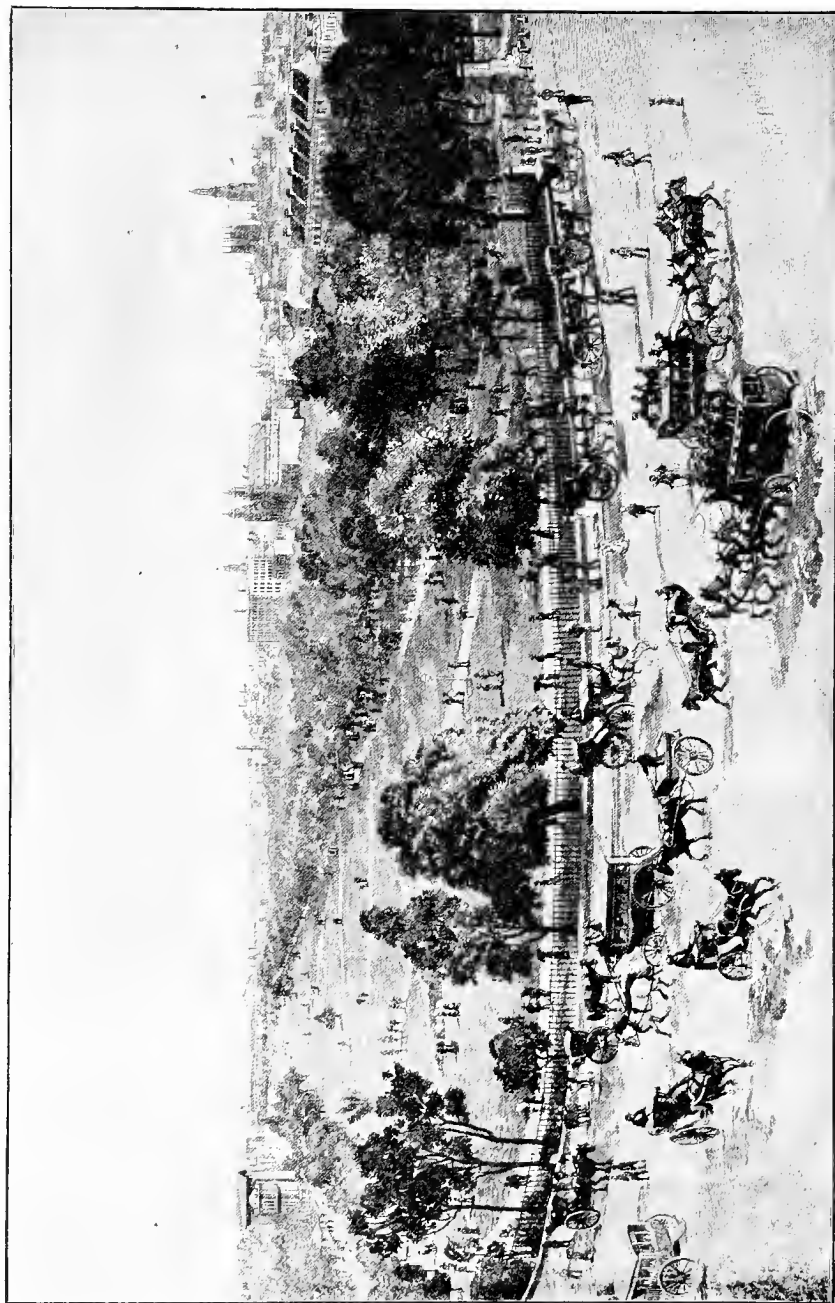
To most people the climate of New Zealand is very congenial. The northern extremity of the islands reaches to about thirty-five degrees south latitude, and they extend south to about forty-six degrees. This, it will be seen, includes only the temperate regions. The atmosphere is furthermore tempered by the close proximity of the sea on every hand.

But the brief month of the limit of our stay in this beautiful island country having now expired, we must take the next boat for Sydney, the eastern doorway to the Australian continent. We shall not have to wait long; for the Union Steamship Company have regular boats, and fine vessels they

are, too. Besides these, there are the California boats once in four weeks, and the irregular steamers. The distance from Auckland is twelve hundred and eighty-one miles, and the time occupied is between four and five days; for though the boats are comfortable, in point of speed they are not to be compared to the "ocean greyhounds" of the Atlantic.

If there really be a "jumping-off place," it is probably in the region of the North Cape of New Zealand. The passenger who turns this corner without experiencing such a shaking up as he will not ask for again, is more fortunate than the general average. It is here that Neptune and Boreas have one of their favorite playgrounds, and happy is the man who slips past while they are napping. We were not among that happy few, but obtained our last view of New Zealand rocks at a time when it seemed about as well to say good-by to the earth altogether; though, as for saying good-by, we had reached that hard-hearted degree of seasickness at which even farewells had lost their interest. It really seemed as though we were coming to the place where people walk with their feet up; for our heads went down, and our feet up, and *vice versa*, until we hardly knew which way they belonged.

In support of the idea that this is the much-talked-of jumping-off place, we have the Maori superstition. They call the North Cape *Te Reinga*, which signifies the third hell. This is, however, not so bad a place as it might be; for there are yet seven regions below, or worse than the third. To this point of land all spirits of the dead are said to come; and after spending a short time upon the brow of the high cliff that forms the extremity of the cape, bemoaning their sins, they plunge through the dark waters into the under world.



HYDE PARK, SYDNEY.

AUSTRALIA.



TO people in the United States, Australia has ever been the land that is far off. As a matter of fact, it is as far away as any country on earth can be, on account of its being nearer antipodal to us than any other land. In our atlases its map generally occupies a small portion of one of the back pages, and the description is meager and incomplete. Consequently, in the minds of very many people it has, up to a recent date, existed in a vague, indistinct form. Its name caused visions of kangaroos and naked savages to arise in the mind. But within a few years the perfection of the means of travel and intercommunication has brought the remote portions of the earth very much nearer the centers. Indeed, it does not require so great an outlay of time and comfort to reach Australia, or even to circumnavigate the globe, in these days, as it did to cross the Atlantic in 1850. In consequence, the volume of travel is very greatly increased. Multitudes are going hither and thither all over the earth. To go around the world in these days does not present as formidable considerations as it did to go from Chicago to California in the days before the iron horse had crossed the plains.

The results of this remarkable revolution in modes of conveyance are notable in many respects. Formerly generation after generation lived and died without going out of sight of their native hills. Under these circumstances, the languages were molded into dialects peculiar to the various localities. It

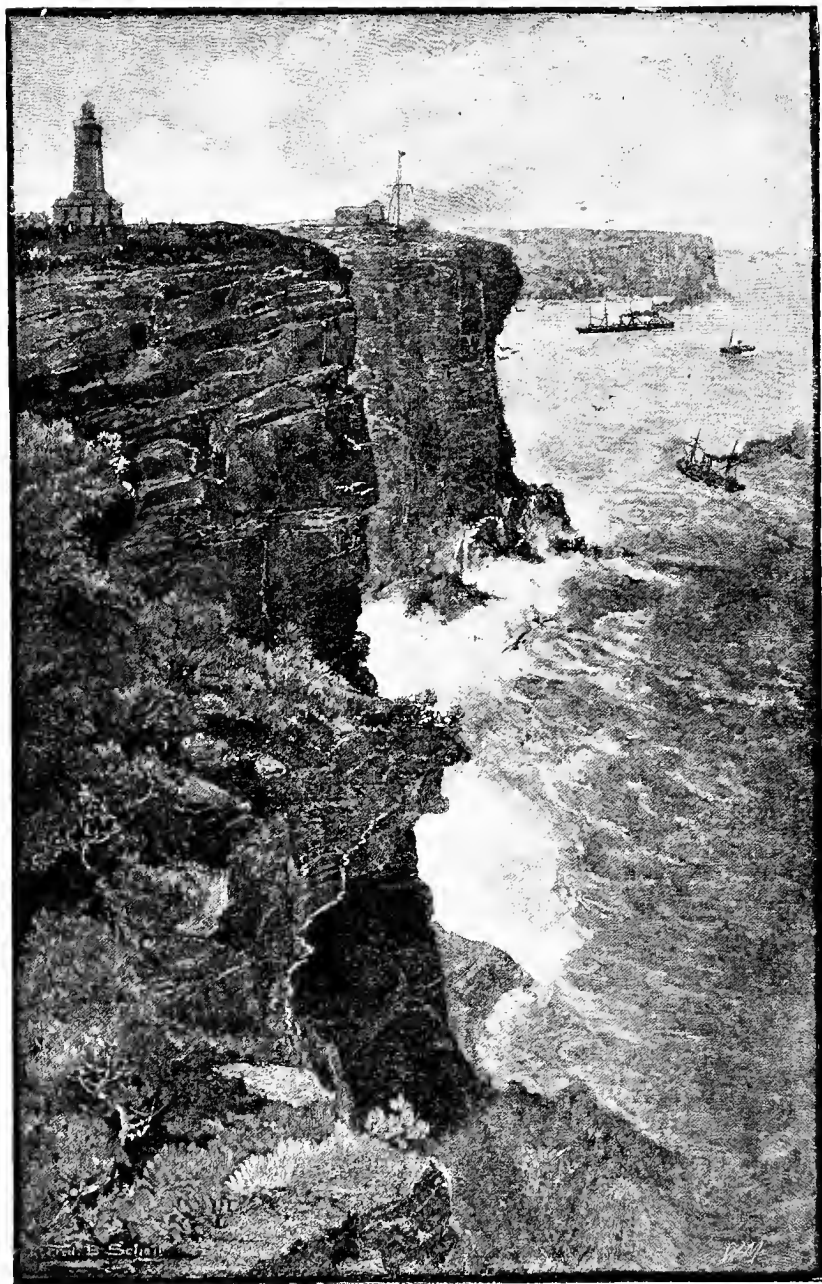
was quite easy by the speech of an Englishman to distinguish the county in which he was born, if he happened to stray from it; and even in America the peculiar talk of a Yankee, a Southerner, or a Westerner might easily be discerned. Under the present state of things, these distinctions are disappearing, gradually, it is true, but yet perceptibly. Then, too, the different portions of the earth are becoming acquainted with each other, and this will certainly result in a more brotherly feeling between those of various nationalities; and this, too, we already very happily discern. It manifests itself in a greatly increased interest in missionary affairs. Nor is this manifestation confined to Christendom; for, strange to say, within the last few years the Orient has caught the same spirit, and the religious systems of the East are seeking to reciprocate the efforts of Christianity by sending their messengers to our shores. Already we have in various centers of Christian light the representatives of the teachings of Mohammed, Gautama, Confucius, and other earth-born philosophers.

Under the prevailing circumstances, our knowledge of the world is greatly increasing, and new avenues of thought and investigation are opening up. As we contemplate this state of things, the mind irresistibly goes to the words of the prophet Daniel, where, speaking of the time of the end, he says that "many shall run to and fro, and knowledge shall be increased." Dan. 12:4. There never was a time when these words were so strikingly fulfilled as in what we witness everywhere to-day. In every direction trains and steamers are rushing with ever-augmenting crowds of people running to and fro. This commingling of men,—this free intercourse between different and distant parts of the earth,—produces necessarily an extraordinary activity of mind; and an increase of knowledge is the necessary result. Upon no other topics is investigation more active than upon those themes which are

directly connected with the Bible, and far greater light surrounds the sacred Word to-day than ever before. This fact in its turn promotes the spirit of brotherhood; for as men come to know more of the Bible, they will better realize the claims which their fellow-men have upon them. The spirit of the Bible is a spirit of helpfulness and uplifting. God in his providence has led the minds of men to invent and improve the means of travel, as the spirit of Bible philanthropy leads Christian men and women to utilize these means for the spread of scriptural truth and the knowledge of the way of salvation in Christ. At the same time, Satan seizes his opportunity to scatter darkness, sin, and crime by the same means, and he does not fail to improve it.

The first glimpse we obtain of anything that belongs to Australia, as we approach Sydney from the east, is the famous light-house that stands at the Heads, or entrance of the harbor. Its light is one of the most celebrated in the world, and can be seen fifty miles out on the sea. When on shipboard, the only desideratum is to get to land; and when at last the headlands appear in the distance, there is an early preparation made for the happy disembarkation, in order that not a moment may be lost in getting the feet on terra firma. Having made the aforesaid preparations, let us take a seat upon the upper deck, where we can watch the rapidly developing outlines of this new land.

Numerous craft are passing in and out of the harbor. A few miles to the south is the entrance to Botany Bay, which has the unenviable, world-wide reputation of being the home of the penal colony. As a matter of fact, all the notoriety given it by common report does not belong to this particular location. The first party of criminals deported from Great Britain to Australia reached Botany Bay in 1787, but it was supplanted in a very short time by the discovery of Port Jackson, now



Sydney Harbor. Still, the name of the penal settlement remains identified with its first location; and not only so, but Botany Bay has become a generic term, in which is embraced the entire enterprise of criminal deportation to Australia. As soon as the country assumed sufficient strength to protest, it raised such a cry against this unfortunate practice that it was in a short time discontinued; but it has left its reproach upon Australia. Most unwisely was it inflicted, and it is unjustly perpetuated in the minds of some who thereby entertain false impressions of Australian society.

The entrance to Port Jackson is a narrow strait between high walls of rocks. From the south cliff may be seen the fortifications and cannon which guard the harbor; and in case an enemy attempted to enter, several similar forts and cannon, for there are a number of them, would no doubt wake up to take a hand in the reception. But we enter peaceably, without a challenge from the sentinels upon the ramparts, and now a beautiful scene opens to view. The harbor broadens from the entrance to an irregular width of perhaps two miles. On either side are deep indentations and bold promontories. The banks are not lofty, and often slope to the water carpeted with living green. Here and there beautiful villas and gardens appear. It is six miles to the city; but we were not destined to proceed *ad libitum*. Our steamer was moored in one of the bays in which the harbor abounds, and upon inquiry we found that the Chinese firemen who had toiled so faithfully to bring us over the waters, were objectionable to the Maritime Labor Union in Australia, and that this body had given our captain the option of discharging the obnoxious Celestials, or not discharging his cargo. Not feeling at liberty to accept either alternative at once, his steamer lay several days in the harbor before coming to the wharf; but after waiting a few hours, the passengers were transferred by a tender to the city.

The uninitiated traveler is generally filled with a feeling little short of amazement as he views these Australian cities. Having started from some of the world's great centers, and now reached the antipodes, he expects to find many things quite the reverse of what he is accustomed to at home. So he will; but generally he expects to find crudeness, an absence of civilized thrift, and towns that are following, afar off, the lag-end of progress and enlightenment. His very first view of any of the half-dozen leading cities of Australia will scatter that idea, and drive it so far from his mind that he will almost declare that he never entertained it. He lands, perhaps, at Darling Harbor or Circular Quay, in the heart of Sydney, and finds himself in a busy city of over four hundred thousand people. This, of itself, is a great surprise to the new-comer. As he traverses the streets, he finds them beautifully paved, and many times cleaner than any street he ever saw in New York, Chicago, or any of the other great cities in the United States. The buildings are modern in style, and though not as lofty as many seen in American cities, they are ornate, attractive, and very substantial. He will miss street-cars in Sydney, though the streets are crowded with omnibuses running on regular lines, and carrying passengers at fares that are graded according to the distance, from a penny to threepence. If his point of destination is any of the suburbs, he goes one block from the main street, where a system of steam trams is found, by which he may comfortably and cheaply reach his destination. As he passes through the retail business part of town, he notices that more pains are taken in arranging attractive displays in windows than he has been accustomed to witnessing, and also that more time is taken by the passers-by to view exhibitions than is done in rushing America, where a man, if he should be seen going leisurely along, looking at pleasant sights, would almost lose his reputation of being a man of

business, and perhaps be looked upon as a very undignified person, on account of condescending to such trifles. All classes do it in Australia, however, and especially upon Saturday evenings, when the principal streets of every large town are literally packed with people, and everybody, with his wife and children, is out, seemingly simply bent on seeing what he can see. The cleanliness of the streets to which allusion was made is secured by the aid of a small army of boys armed with brushes and pans, who quickly and carefully remove any litter as soon as it appears.





SYDNEY FROM NORTH SHORE.

NATURAL AND SOCIAL PECULIARITIES.



HAVING "got our land-legs" again, we see people walking as erect on this side of the world as on what we are wont to regard the upper side. They are dressed in the advanced modes of modern fashions. What then are the incongruities which we have already admitted do exist? These are not so marked or essential as people are apt to suppose. I well remember the first thing that struck my eye as peculiar, and that was the prevalence of two-wheeled vehicles instead of the quadra-cycles that are usually employed for conveyances in America.

In Australia the evening reveals that we are in a strange land, for as we look for the familiar north star, we realize that it disappeared about the time when we crossed the equator; the "big dipper" too has gone, and we for the first time realize how strongly people become attached in their minds to the stars above them; for it actually seemed as though we had lost some very dear objects. In their places our friends of the Southern world pointed out to us the beautiful Southern Cross which, like the dipper, revolves or rather swings around a center, which in this case however is not marked by the north star or any other. The Southern Cross consists of five stars so set as to suggest very naturally the name that has been given them, though one member of the constellation is rather redundant, and quite out of line. Besides the "cross" we see small fleecy bodies of light which are called the Magellan Clouds. Altogether, the heavens present an unusual ap-

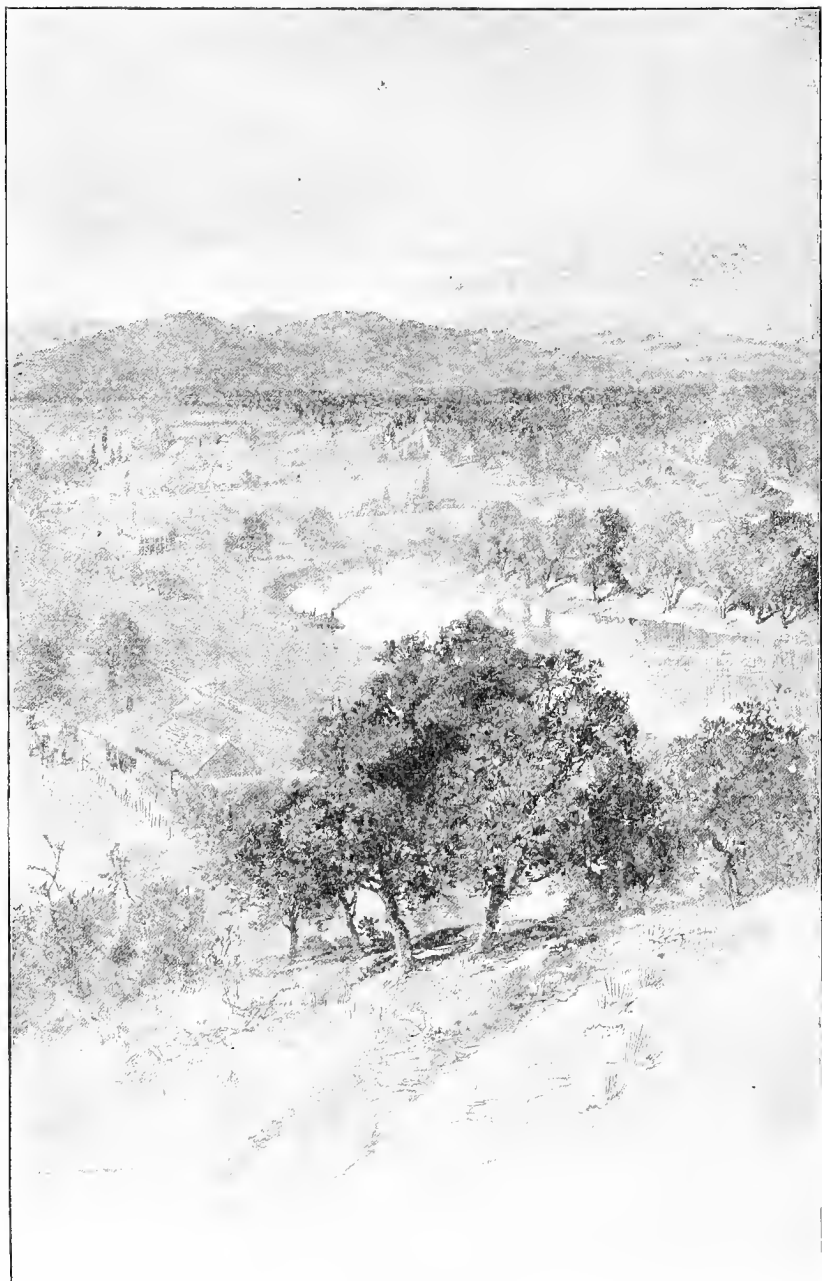
pearance to the Northerner. Nor is the strangeness dispelled by the return of daylight, for notwithstanding the sun rising in the east, where it should rise, the visitor beholds that luminary moving toward the north, with a swing around to the left, instead of toward the right. At noon his shadow is projected southward, and he finds the south side of buildings and trees the shady side. Not only is the diurnal period thus demoralized for him, but the seasons also are as badly mixed up. If he lands in the latter part of December, instead of taking a sleighride in fur robes on Christmas-day, his friends take him to an outdoor picnic, a steamer excursion, or what is more delightful still, to camp in some cool mountain retreat among the fern trees. Looking for the Fourth of July, he finds it in the depth of winter, which is not very terrific, to be sure, though the day has lost much of its character by the transfer from Uncle Sam's dominions to those of the Queen; and from the midst of the heat of summer to the midst of winter.

Other points of diversity will be noticed at first, but they are of such inconsequential significance that they soon pass out of the mind, and cease to be noticed. They consist mostly of idioms of speech and modes of work, that are strange to those only who are unacquainted with the customs of England, whence they have mostly been brought.

We shall suppose that the visitor is an uninitiated American who wishes to begin housekeeping, and sets out to find the necessaries. He asks for a dry-goods store, but finds none, there being a draper's shop instead. Wanting a bolt of sheeting, he must inquire for calico in order to get it. If he wants calico, he must ask for prints. He thinks he needs a pair of rubbers, but he will not find any one who understands his wants unless he asks for galoshes, and even then he may not get them, for they are not much worn. If his wife wants a spool of thread, he must ask for a reel of cotton. When he

goes to the grocery and asks for crackers, he is laughed at, and told that he is from America; that if he really wants crackers, he will find them in a toy shop, but if he wants biscuits, they have them. If he asks for saleratus, they will declare they never saw any, and want to know what "they" are like; he wants soda. Looking for a hardware store, he at last learns that he really wants an iron-monger's shop. He finds but few stoves, for not one family in a hundred uses them, the open fireplace being used for cooking and for what warming is required. Luckily he has brought one with him, but he finds the task of getting it fitted with pipe and elbows to be no small consideration in a country where tinsmiths do not have any practice in that line of work. He concludes to purchase a tin pail and cup, and pays for a billy-can and a pannikin. Being thirsty, he thinks a glass of lemonade will be acceptable, so stopping at a place where beverages are sold, he asks for what he wants, but receives a bottle of aerated water instead. On making himself understood by explanation, he learns that what he requires is lemon-squash. Willing to take his change in candy for the children, he again betrays his ignorance, for he should ask for lollies.

But, as before remarked, these peculiarities are not essentials, and are soon forgotten in the many pleasant circumstances that develop in the colonial life. With but few exceptions, the people in these colonies migrated from the United Kingdom or are the children of those who have come from there. And like others who have voluntarily undertaken to meet the emergencies of life in a new world, they have quite generally developed the strong qualities of manhood and womanhood. We rapid Americans are wont to look with a little feeling of disdain upon the slow-going conservatism of the old world. But Australians have, to a great extent, broken away from this, and yet retain their native stability of charac-



ter. In the free air of a new country they readily take on the independence of thought and action that characterizes new settlements. Thus we at once recognize the fact that Australia is the most American country outside of America. Australians form a very acceptable medium between the conservative Englishman or Scotchman, and the ardent, pushing American.

Like other dwellers in warm climates, they have no strong affinity for really hard work, particularly not beyond the limit of eight hours a day. But they can endure a very large amount of pleasure without grumbling at all. The eight-hour system of labor is firmly established by custom and law; and the only thing that will ever shake it upon its foundation will be a movement for six hours a day. Forty-eight hours constitutes a weeks' work. This amount is generally performed in five and a half days, so that the last half-day of each week may be given to recreation. Besides the weekly half-holiday, annual holidays come in very plentifully, and it does not take much of a pretext to create a new one.

The national games are foot-ball in winter and cricket in summer; and the association matches attract great crowds of spectators. Horse-racing, another great attraction, is attended by all the degrading complements usually associated with the vocation. Military drill also receives much attention, as well as athletics of various sorts. Intemperance has a stronghold in the colonies, some of them occupying the unenviable position of being the leading countries in the world in the consumption of intoxicating liquors. One sad fact that the stranger witnesses with pain is the prevalence of the drinking habit among women. Attractive young women are almost universally employed as bar-maids; for while they draw customers of the opposite sex, they at the same time make it much easier for those of their own sex to gratify their ap-

petites, as doubtless many women who purchase liquor of women would not feel free to buy from men. Then, too, it is quite common for grocers to supply the families of their customers with liquors and wines, thus fostering the demand in the family circle, where, most of all, purity should have a place. The smoking of tobacco is an all-prevailing habit. The more filthy custom of chewing is, however, not nearly so prevalent here as elsewhere. Tea-drinking and meat-eating are prominent features of the ordinary diet, and both these habits bear baneful fruits that are apparent in the state of the general health. But there is no other country on earth where there is less reason for indulging in hurtful practices in the matter of diet, since nature has bountifully provided for the supply of every legitimate want in the large variety of wholesome fruits, grains, and vegetables of the finest quality, which all the year are delivered fresh at the doors of those who will buy.

But having said all that we know of the wrong side of Australians, very much more remains to be said on the other side. For hospitality and general kindness, for stability of character and love of improvement, they are justly celebrated in the minds of all who know them. Their public charities and sympathies for the suffering are not excelled in any part of the world. Their splendid hospital establishments and systems leave no one without the means of proper care and attention in sickness. Indeed, in no other country is money expended more willingly for unselfish purposes than here.

The people generally have respect for the Bible, though religion is with many but a very formal matter, and with others a mere sham. Its principles are nevertheless recognized by the great mass of the people, who entertain a regard for the Bible as the Word of God, even though they do not heed it.

Australia is a great deal larger in reality than it seems on the maps many of us have studied. In size and contour it does not differ very much from what Americans are wont to believe is the greatest country on earth. The United States contains, exclusive of Alaska, 2,970,000 square miles; Australia contains just about the same, or three million in round numbers. The country lies between latitudes ten degrees forty-seven minutes and thirty-nine degrees eleven minutes south. From north to south it measures 1950 miles, and from east to west 2500. The Pacific Ocean washes its eastern shores, the Southern Ocean its southeastern and southern shores, and the Indian Ocean borders on the west and north. The meaning of the word "austral" is "pertaining to the south." It was an idea entertained by the ancients that there was a Terra Australis which would one day be revealed. The geographer Ptolemy in the second century conceived the Indian Ocean to be an inland sea, bounded on the south by an unknown land. In the year 1606, Torres, commander of a Spanish vessel, sailed through the straits which bear his name, and separate the Australian continent from New Guinea on the north. Subsequently the Dutch sailed along the shores of Australia, and in the middle of that century the celebrated discoverer Tasman visited these regions. The English made their first appearance on the Australian coast in 1688. A century later the great voyager, Captain Cook, opened the country to European settlement. Exploration proceeded slowly, and but little was known, until late years, of the interior of the country. The scarcity of water, combined with the prevalence of scorching winds, makes the investigation of the inland regions an exceedingly difficult and dangerous task.

The country has been divided into five colonies. Queensland, located on the northeast, contains 668,000 square miles; to the south lies New South Wales, with 310,000 square

miles; still farther southwest lies Victoria, the smallest and most populous of the colonies, with about 88,000 square miles. West of the two first-named lies South Australia, in a wide band that extends across the whole country from north to south, and has 903,000 square miles; while still farther to the west lies West Australia, having an area of over a million square miles. A few hundred miles inland from the coast the country is uninhabited, and apparently uninhabitable, though



KING GEORGE'S SOUND, WEST AUSTRALIA.

this interior boundary is undefined, and is continually carried nearer to the center of the continent. The legislature of South Australia having offered a reward of ten thousand pounds sterling to the first man who should traverse the continent from north to south, the task was undertaken in 1860 by a Mr. Stuart, who accomplished his purpose in 1862, on the third attempt. Others attempting it failed. It was in this attempt that Burke and Wills, the noted explorers, lost their lives. Since that time, however, a line of telegraph has been established upon the path opened by the determined Stuart.

Beyond the influence of the coast atmosphere, the rain-fall is very light and uncertain, and becomes more so the farther one recedes. Much of the interior is thought to be practicable for colonization, because it is reported to have a fertile soil, and requires only a reliable and frequent supply of moisture to render it productive and pleasant. The river system of Australia is very inconsiderable. There are a few inconsequential streams that may be said to pertain to the interior regions, but the most of these are periodical, and their water disappears through absorption and evaporation. Still, quite a number of streams flow through the coast region into the sea. The principal one is the Murray, which rises within a hundred miles of the coast in Victoria and New South Wales, forming, for most of its course, the boundary between these colonies, and emptying into the Southern Ocean, after having flowed a distance of over two thousand miles, and receding at no point farther than two hundred and fifty miles from the sea. Although this river is not navigable by vessels from the ocean, it has an inland system of navigation for nearly its whole length. This river receives three or four tributaries of considerable size.

The general topography of Australia is very tame and monotonous to the traveler. It has no remarkable mountains. The principal ones are in the Southeast, and do not reach the altitude of perpetual snow, nor do they contain any volcanoes. In the winter season snow falls upon their summits, but disappears at the approach of spring. For the most part the country is a level plain, generally covered with a light growth of stunted eucalyptus trees. Of course there are notable exceptions to this in the case of extensive prairies and dense forests. The vast interior is said to be a basin whose surface is below that of the ocean, but broken in different places by ranges of hills and isolated peaks. The climate of Australia furnishes a variety of temperature from the torrid northern and central

regions to the mildly temperate climate of Melbourne in the South. The average annual temperature of the latter place is about sixty degrees, with a variation between summer and winter of less than fifteen degrees each way from the annual mean. Snow never falls in Australia except upon the elevated parts in the Southeast, though in Melbourne a few slight frosts occur in the course of the winter.

There are in Australia but little over three million people. In 1891 the census showed 3,180,000, or about one to the square mile. Of this number New South Wales contained 1,134,207 and Victoria about six thousand more; while Western Australia, with a territory that exceeds the area of New England and the Middle States, with Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, Missouri, the Dakotas, Nebraska, and Kansas all taken together, has a population of about fifty thousand, or a little more than one person to twenty square miles. If any one is longing for elbow room, let him think favorably of going to Western Australia.

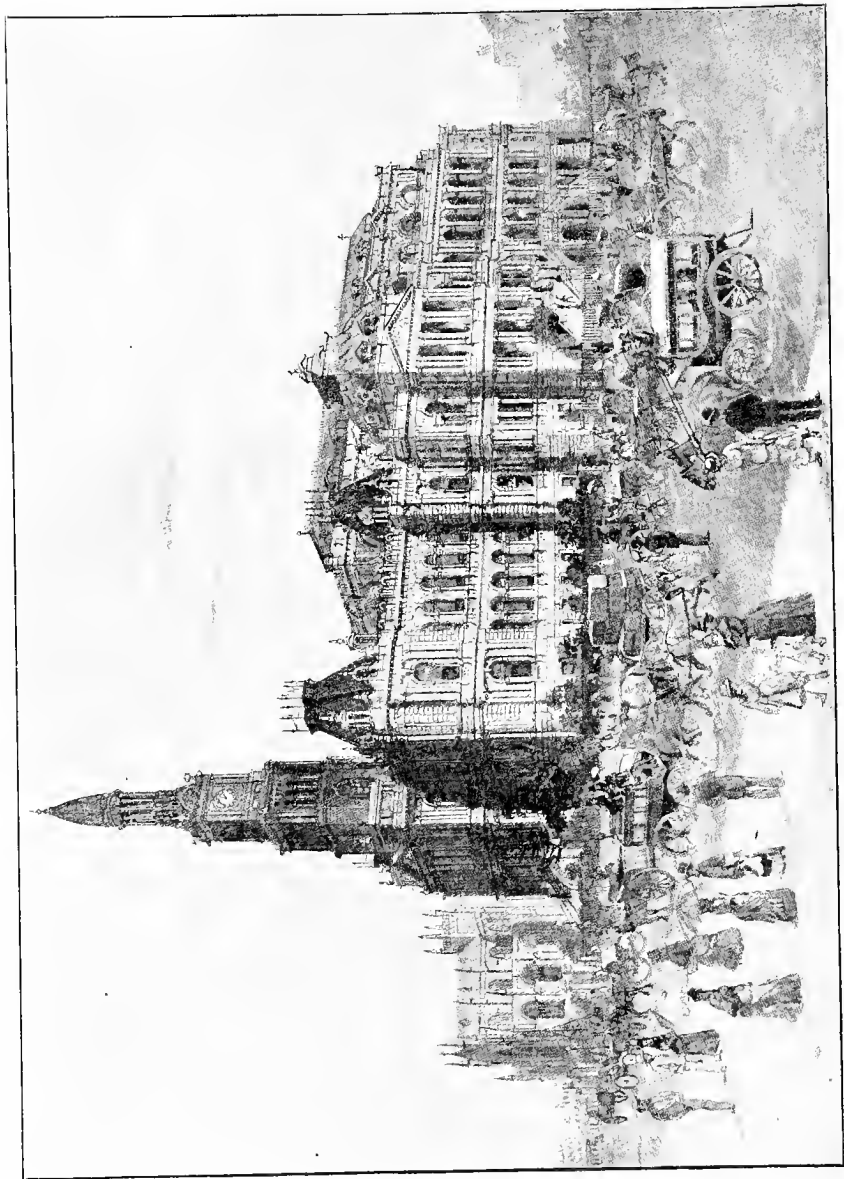


SYDNEY IN PARTICULAR.



HAVING generalized thus far, let us now look more closely at the cities and scenes in this world. We shall begin our sight-seeing in Sydney, on George street, the principal thoroughfare for business and show. There are some imposing edifices along its course. First we notice the general post-office building, with its lofty clock tower. It is a very substantial and beautiful structure of stone, surrounded by a colonnade of polished granite pillars. In this colonnade are located the stamp and delivery windows, and all business is transacted from outside the building, as is the case with all post-offices in this country. Farther along we pass the general market, which we enter on a tour of investigation. What we shall see depends of course upon the season of the year in which we make our visit. But at whatever time of the year we happen to be there, we shall find an interesting array of fruits, flowers, vegetables, farm produce, and poultry, besides birds and pet animals. Victoria, Tasmania, Queensland, and the islands have contributed to the supply; but of all these articles the immediate vicinity furnishes a varied and choice selection. These markets are controlled by the city, and are very popular with the people.

Still farther along, upon a commanding height of ground, stand, side by side, the Anglican cathedral and the town-hall. The latter building is an attractive one, both inside and out, though its architecture is perhaps a little too ornate. Its



SYDNEY TOWN HALL.

principal feature is the grand organ it contains, which is claimed to be the largest in the world. Passing still farther on, we descend a gentle slope to the Hay Market, or, as it is commonly called, Paddy's Market. Here, on Saturday evenings, is to be seen one of the most unique sights in the Southern world. George street is then a solid mass of moving, jostling people, and the crowds surge into the market, some on business, but the most on pleasure bent. The long rows of stalls are filled with wares, whose wide-awake venders vie with each other in trying to make the greatest noise, as if their success in business, if not their lives, depended upon the strength of their lungs. Here and there are catch-penny games and side-shows, bands of music, merry-go-rounds, swings, and an endless variety of devices for amusement and money-getting. Here also are numerous stump-speakers, political, communistic, infidel, and religious. These too work on the general plan of measuring success by the amount of noise they can make. And, interspersed through the whole, is a rollicking, care-for-nothing crowd, pushing, laughing, and gazing about; the whole making a noise which is a forcible reminder of pandemonium itself.

But in the more natural features of Sydney and its surroundings, we find its principal attractions. The glory of the city is its harbor, which the Sydneyites are not backward in calling the finest in the world. It terminates in the Paramatta River. The old town of that name lies fifteen miles up the stream, but pleasure-steamers can only approach to within about three miles of it. This trip is one of the most delightful in the colonies. The shores of the harbor are very irregular, and generally bold and rocky. They afford many magnificent building sites, which are occupied by fine buildings, public and private. As we near Paramatta, the country becomes flatter, and extensive fruit farms are seen. It would

be difficult to find a more lovely landscape than presents itself in this region of fruit and flowers. The orange and lemon groves are particularly luxuriant and prolific.

If one does not care to go outside the city, he may still see nature in its loveliest forms, adorned and assisted by art. The Botanical Gardens equal in beauty any others in the world. Their situation upon the grassy slopes of the harbor, which is here indented by a bold cape, and there invades the gardens with a deep bay, adds very much to the landscape. Then the sculptor's art has been liberally employed to embellish the walks and nooks of the place with statuary. Under the influence of the genial climate and skillful care, trees, flowers, and plants of every clime thrive with vigor. The nicely kept walks and living green of the lawn, with bright and many-hued flowers and birds of still brighter plumage, combine to form a scene never to be forgotten. One thing that adds to the comfort and attractiveness of the place is the absence of warnings to keep off the grass. The parks in Australia are made and kept for the public, who have full liberty to use them within the bounds of propriety. Public notices calling upon people to assist in caring for their own property supply the place of all those impertinent notice-boards which stare the visitor in the face in so many of our parks, telling him that "this means you," though he may be walking in the middle of the road, with his hands behind him. Bevvies of children roll and romp on the grass, helping to fill up an already beautiful picture with the idea of comfort and healthful exercise.

Adjoining the garden is a large open park, or common, called the Domain. Here assemble, on Sunday afternoon and evening, multitudes of people. They walk about or listen to various speakers who, stationed at short intervals over the green, are discoursing upon their favorite themes. Here the gospel is preached ; there a temperance lecture is given ; yon-

der a politician harangues, or a socialist rants against government and restraint. Upon one edge of the Domain stands the city Art Gallery. The building, being yet unfinished, presents a rough exterior, but upon entering, the visitor is surprised to find himself in a gallery of large extent and superior merit. This gallery is open to the public upon the payment of an entrance fee of sixpence, and double that sum upon Mondays, by which arrangement the wealthy people have more exclusive privileges upon that day.

A trip around the lower harbor in one of the many pleasure-boats that run for that purpose is a delightful way to spend half a day. The beautiful village of Manly is situated near the entrance of the harbor on a narrow neck of land which divides the bay from the ocean, and it enjoys the distinction of having two fine beaches — one in smooth, protected waters, and the other open to the broad Pacific, where the magnificent breakers roll in continually. A visit to the South Heads, where we are permitted to inspect the defensive fortifications and the celebrated light-house, forms a memorable part of the trip. Against the foot of the cliffs, which are nearly two hundred feet in perpendicular height, the waves are continually dashing themselves to spray. It was here that, in 1857, the steamer "Dunbar," mistaking the opening into the harbor, was utterly wrecked, and went to the bottom with her two hundred passengers and crew, of whom but one was spared to tell the tale.

The trip around the harbor reveals many nooks of quiet beauty, some of which lie nestled close by armaments of war. The view of the Botanical Gardens from the water is enchanting, and that of the neighboring suburb is almost equally so, until we are told that its name is Woolloomooloo. Shark's Point and Shark's Island are names that cause a shudder, in spite of their beauty.

Having taken this trip, we next want to visit Sydney's Zoölogical Park, which, however, is not equal to some others; we also take a tram to Coojee Bay, and perhaps to some other neighboring seaside resorts, and then our sight-seeing in Sydney is nearly done. But we must not take our leave without noticing the tram system, which is different from that of any other city. The principal system consists of cars propelled by steam. Nearly all the cars are two stories high. The upper deck has a roof, and the appearance of these tall, spectral-looking conveyances strikes the stranger as something very unique. It will be well to state that "tram" is the word which in British countries takes the place of "street-car" in America. These cars in Sydney converge into Pitt street, which runs parallel with George street, thus rendering them convenient of access, and making each portion of the city easily accessible to any other portion. The fares are graded; that is, there are short sections for which a penny or two-pence is charged, and fares are collected according to the distance to be covered. The collectors cannot always observe people who get on the train, therefore they frequently pass along the foot-boards calling out, "Any more fares?" leaving it for those who have boarded the train unobserved to pay voluntarily. A friend of the writer's who had just come into town, and was taking quite a long ride, did not understand this; and after paying the fare for the whole distance, interpreted each succeeding call as an invitation for more money, and accordingly paid as many fares for the whole trip as there were calls. At the end of the journey the stranger was naturally disgusted at the character of Sydney street-cars and the cost of urban travel. But this disgust was transferred to the proper party when the truth was made known.

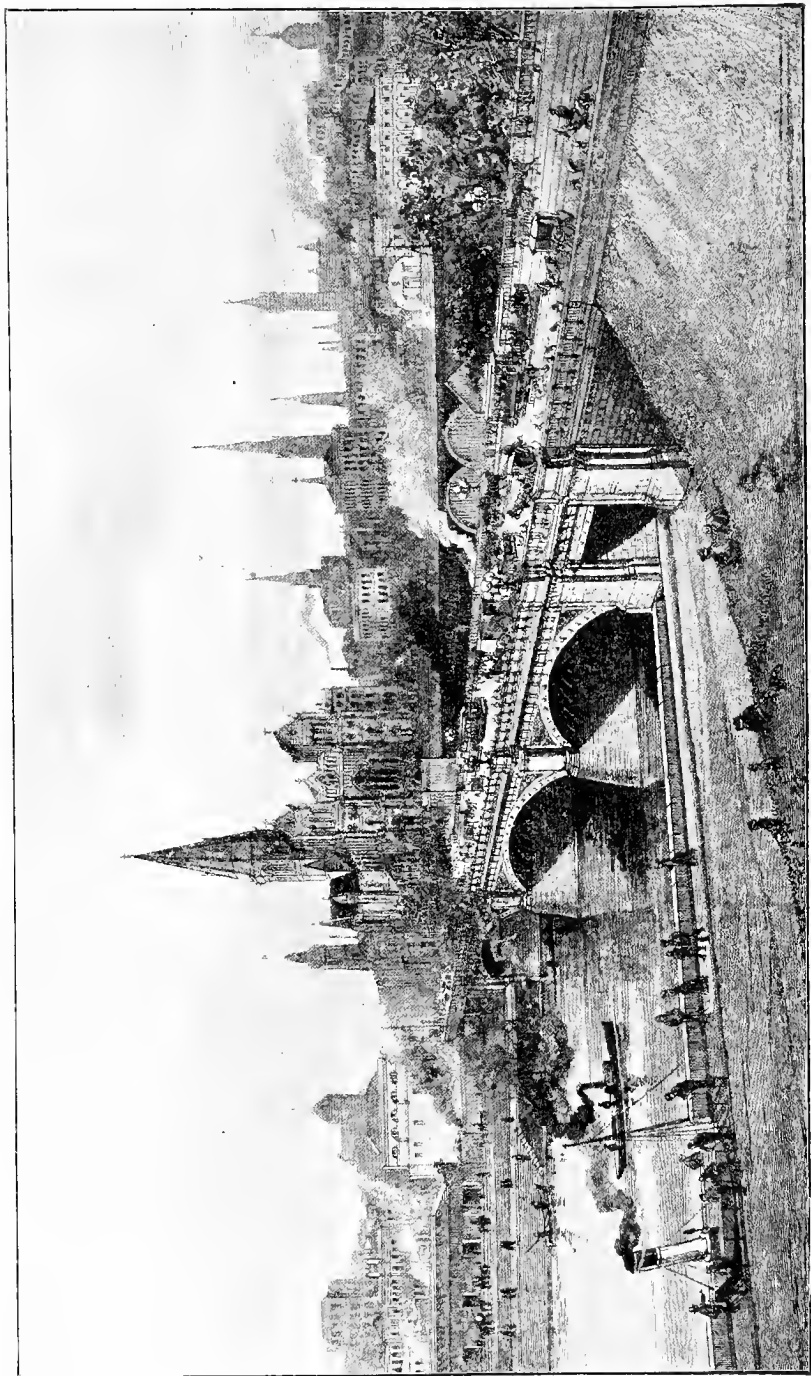
THE SOUTHERN METROPOLIS.



MELBOURNE, the rival city of Sydney, is situated near the southern extremity of the continent, in the colony of Victoria. A distance of five hundred and twelve miles by rail separates them, and the journey by sea is somewhat longer. Those who are not in too great haste, and have no particular horror of the sea, generally choose one of the comfortable steamers which ply daily between the two cities. The railway journey for the greater part of the distance is covered in the night, and the scenery passed by daylight is of a rather monotonous character, although some fine farming country is passed, and some attractive landscape views are afforded; that presented on page 86 being one of them.

Those who take the journey by sea are liable to experience the roughest phase of nautical life, for there are but few portions of the earth that are beaten by wilder waves than the southern and southeastern shores of Australia. Frequent wrecks occur on those rocky shores. But contrary to all our apprehensions, the voyage proved to be one of the most pleasant we had ever taken. We sailed out of the harbor of Sydney about noon, on the staunch but slow steamer "Elingamite," and in fifty hours were sailing over the placid waters of Port Philip, into the harbor of Melbourne. Scarcely a ripple had disturbed the surface of the ocean from first to last.

Melbourne is a younger city than its New South Wales competitor. It received its name in the year 1837, and is there-



PRINCE'S BRIDGE, MELBOURNE.

fore almost the twin of Chicago. In that year it contained about eight thousand inhabitants. It was named after Lord Melbourne, who was at that time British premier. According to the census of 1891, Melbourne and its suburbs contain 491,387 inhabitants. These suburbs, although separate municipalities, are for all other purposes united with the main city. Melbourne and Sydney, standing upon a nearly equal footing, vie with each other for commercial supremacy. The latter port is the termination of a number of deep-sea steamship lines, and being nearer to the islands, naturally takes more than its share of the business with Oceania. But in the business of local and coast lines, Melbourne takes the lead. The two colonies stand about equal as to imports, the amount in 1890 being over one hundred million dollars in each. In exports, New South Wales took the lead of Victoria by about thirty million dollars in the same year.

Melbourne differs from Sydney in many respects — in its general plan, its topography, and its spirit. We have already said that Australia is the most American country outside of America, and with the same degree of truth it may be said that Melbourne is the most American city of Australia. It has more “push” and progress in its policy. Melbourne is situated at the head of Port Philip, called Hobson’s Bay, about fifty miles from the ocean. Port Philip is an irregular oval in shape, and about forty miles in diameter. It has but a narrow entrance called the Heads, out of and into which the tide rushes with a strong current, forming what is called the “rips.” These are the dread of passengers liable to seasickness, for here they are pretty sure to get a shaking up. On the cliffs stands the village of Queenscliff, a favorite seaside resort. Here are fortifications and a fine lighthouse, as at the Sydney harbor. Numerous wrecks have occurred at and in the vicinity of the entrance to Port Philip. Treacherous cur-

rents abound on this rock-bound shore. There are several light-houses along the coast, placed at short intervals; yet it sometimes happens that captains unacquainted with those waters mistake the lights, and are dashed upon rocks while supposing that they are entering the harbor.

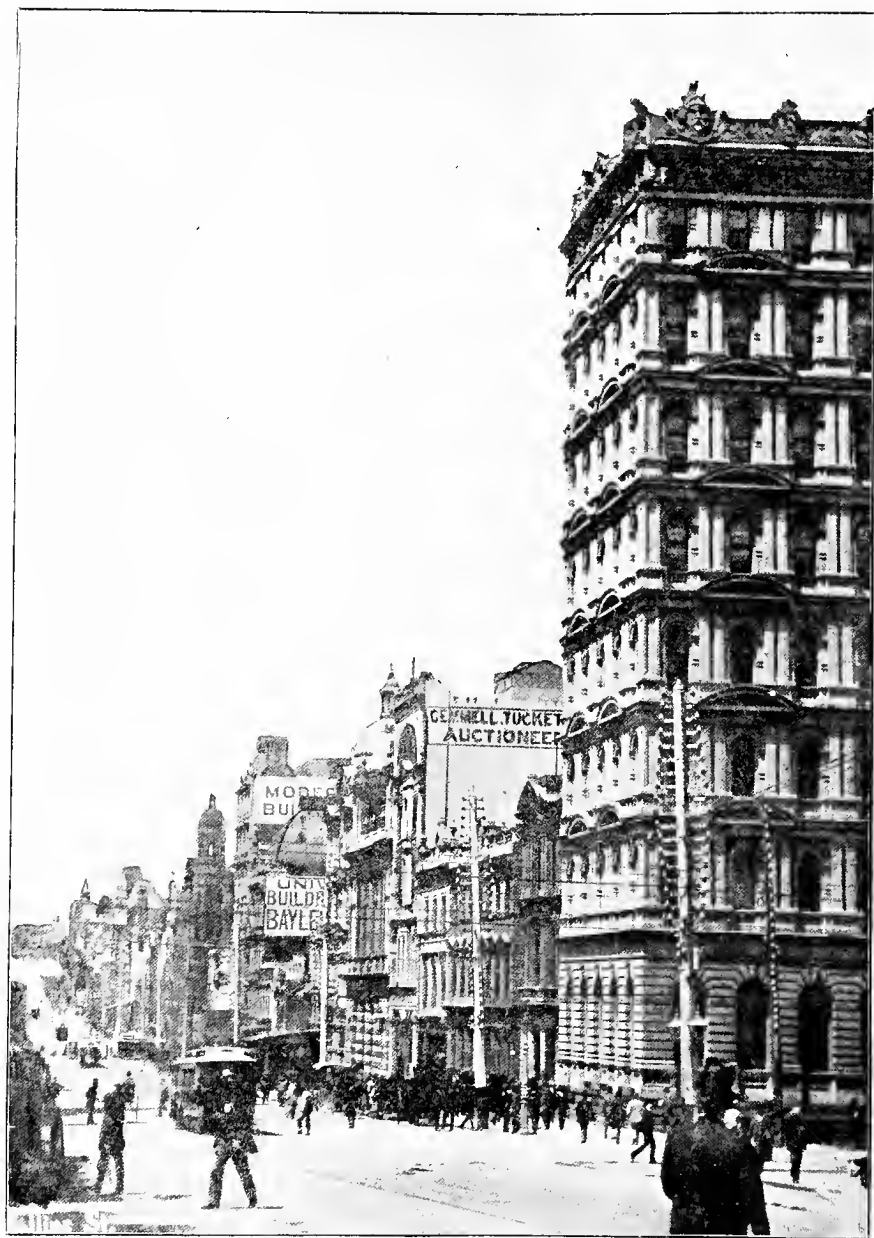
It is a sad sight to look upon the broken remains of half a dozen vessels which have thus met their fate within a few years. Perhaps a ship comes from New York with a valuable cargo. For three or four months it has battled successfully against wind and storm. By faithfulness and vigilance the voyage has been carried toward a happy conclusion. At last the expected haven is in sight. The sailors are glad in view of rest on shore, and the officers feel a sense of relief that their care will now for a time be lightened, and they are anticipating the pleasure of reporting to the owners a prosperous and profitable trip. But there come a few moments of carelessness. No pilot is at hand, and a mistake is made in calculation, or perhaps drink beclouds the mind, or an unexpected wind carries the craft into a fatal current; and in a few minutes all is lost. The seamen are struggling for life in the breakers, and the gallant ship is groaning and crashing upon the rocks. Many such stories are told, for it has happened over and over again.

The thought cannot be repressed that this case illustrates the fate of many lives. There are those who successfully meet the difficulties of a long life. For years they contend with obstacles, and fortune seems to smile upon them. But at last some untoward circumstance turns what appears to be certain victory into terrible and everlasting defeat. Some fatal mistake is made, some peculiar and unexpected temptation arises; and in a moment all is lost. The trouble in such cases almost always comes from some flaw in the character, or from some cherished sin, which has been carried along through

life, but has up to that time never produced any apparently serious consequences.

The fact is, sin is a dangerous thing to trifle with. In the end it produces death. We may tamper with it for a while, but it will bear its baneful fruit at last. The saddest of all sad sights in this sad world is a wreck at the end of a long voyage. To come within reach of the goal, and then be lost, is the saddest of losses. To have hope raised by degrees to the very point of realization, and then dashed to disappointment, is more terrible than never to have hoped. In the voyage of life there are dangers and trials, but we often say that "all is well that ends well." It is the end of life that solves the problem of success or failure. But how can we anticipate a happy ending unless we pursue the straight course toward the desired haven? and how shall we reach that haven except we continue in the right path? Let the youth consider these things, for the critical moment is approaching when the issues of life will be tested. There is but one way of safety, and that is to follow the leadership of the great captain, Jesus Christ. Cherish no fatal sin; permit no careless hours; keep the mind and the heart clear, and the conscience clean. Ask God for help, trust implicitly your Pilot and Captain, then the end will be well.

The city of Melbourne was originally located upon the banks of the Yarra River, six or seven miles from the bay by water, but less than half that distance in a straight course. The land lies quite level, with only sufficient inclination for drainage, and hardly that. But this circumstance was favorable for the laying out of wide, straight, and regular streets. The opportunity was so well improved by those who did the work that, for beauty of plan, Melbourne has but few equals in the world. Ample provision was made for parks and gardens, some of which lie very near the heart of the city.



Money and skill have been lavished upon them, and their restful attractions speak the praises of the city. To step out of the hurry and dust of the busy street, through the gates of a park, and walk at once into cool solitudes and dark shades where dwell lovely flowers and birds, is a privilege which the denizens of Melbourne can ever enjoy. The principal streets are nicely paved with wooden blocks. They are kept scrupulously clean, being swept by machinery early each morning, and constantly tended by boys through the day.

The traveler is at once impressed with the admirable tram system of Melbourne, which is one of the best in the world. Formerly passenger traffic was by omnibus and by train. The latter feature still prevails to a great extent. An excellent suburban train service is maintained between the central city and the different urban quarters and all outlying districts. About the year 1885, privileges of building cable tram lines were granted to a company, and from time to time additions have been made to their charter, till now they have over forty miles of well-equipped lines in operation. The straight and level streets render this means of conveyance very practicable, enabling the system to work smoothly, comfortably, and with but few breaks.

In natural scenery Melbourne has but little to compare with Sydney. The Yarra, a pleasant stream above the shipping point, flows alongside the Botanical Gardens. These gardens are extensive and well-kept, and are remarkable for their beauty; but one's admiration of them is considerably tempered after a visit to those in Sydney. However, in the Zoölogical Gardens, which lie within easy reach, we find a superiority over those of the sister city. Melbourne's mean temperature is, as above stated, about sixty degrees, and such a climate is favorable for the care of a very large class of animals which live in the open air throughout the year.

In the very center of the city, upon the banks of the river, is an open reserve of perhaps one hundred and sixty or two hundred acres, devoted to recreation grounds. Here, upon Saturday afternoons, crowds of people gather to participate in or witness games and sports. The ground is parceled out to different organizations by whom it is held under the government. In addition to these breathing-places, there are parks and gardens too numerous to mention. Prominent among them are the Fitzroy, the Treasury, the Carlton Gardens, and Royal Park, in the latter of which the Zoölogical Gardens are situated.

In the central portion of the city is the famous Library and Museum. The former is one of the world's celebrated collection of books ; and the latter embraces a fine art gallery and an industrial museum. The National Museum, in connection with the State University, is a very fine collection of objects of natural history from every part of the earth. In viewing the public buildings of Melbourne, a stranger feels some surprise that in this remote corner of the earth such costly and substantial edifices are to be found. The town-hall and Federal Coffee Palace, on Collins street ; St. Paul's Cathedral, the Exposition Building, Parliament House, as well as many of the banks and business blocks, are noble specimens of an architecture which would grace any city on earth.

SIGHTS AND SCENES IN AUSTRALIA.

FOR those who desire a pleasant day's outing in Melbourne there are several trips which hold out pleasurable inducements. One is an excursion by one of the many pleasure-boats of Port Philip to Queenscliff or Sorrento. Going to the latter place, a steam tram takes us across a narrow neck of land to the Back Beach,—where old ocean in his quiet mood laves the rocks and sands, or in his fury dashes his thundering breakers upon them. Bathing in the harbor is a favorite pastime, but on account of the presence of sharks it must be done within an inclosure. During my stay in the city a circumstance happened that illustrates the necessity of this protection, for in this case a ravenous monster broke through the slender fence and attacked some children who were bathing. The water was too shallow for the shark to operate to advantage, and the mother, being near, snatched her child from its jaws. The outcry brought a crowd of men, who in a short time stretched this hyena of the deep upon the shore.

If one does not care to go to the ocean, he may take one of the two lines of steamers that run to the neighboring city of Geelong, which contains over twenty thousand inhabitants, and is situated upon Corio Bay, a branch of Port Philip. Our fancy takes us to the Dandenong Mountains. The train leaves us near the mouth of Fern-tree Gully, which we proceed to ascend and explore. We see some fine specimens of the eucalyptus timber, of which there are many species, and which

under favorable circumstances grows tall and straight. Upon these mountains there are trees that almost rival the celebrated trees of California. There are stumps twelve feet in diameter, and fallen trees whose length measures fully three hundred feet. This is a government reservation, under official protec-



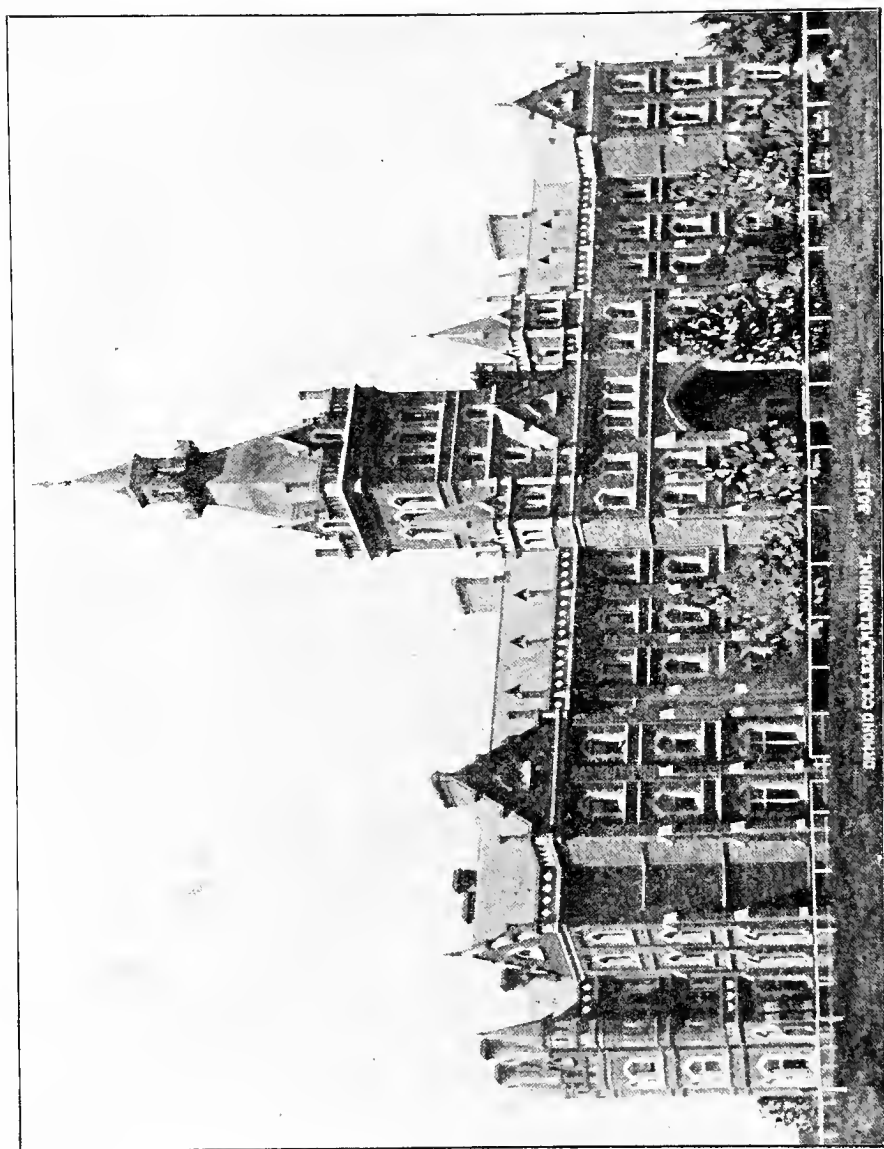
FERNS.

tion, so after passing through the gate we are under ban not to pick flowers or injure plants or trees. Down the narrow gully pours a stream of clear water, pure and cool. The ascent becomes more steep as we proceed, and the sides of the cañon contract as the altitude increases. Majestic fern trees intercept the sunshine and almost exclude the daylight. These trees are unique in the vegetable world. The only life they possess is centered at the crown, or top, of the trunk.

Every season a new circle of fern fronds is sent out from this point. Their long arms extend from three to ten feet, forming an umbrella top. In autumn they die, and from their dry roots the new crop is sent out in spring; thus season after season the height and size of the trunk is increased, but it contains no life below the point where the branches are sent out. Accordingly, in order to transplant the trees it is but necessary to cut off the trunk at the desired height and set it in the ground like a post. Some of these trees grow to a height of fifty or sixty feet. Their shade is dense and very cool in combination with the damp atmosphere in which they grow.

Rocks, boulders, and fallen trees either impede the progress or serve as bridges and walks. Thus we climb, listening to and watching the beautiful cascades over which the noisy brook tumbles down the steep decline, until our strength, overstimulated by the excitement, begins to show signs of giving out. But it seems impossible to give up, for each step appears to reveal more striking loveliness and grandeur. Therefore, with repeated resting-spells, we climb on — by this time progress means climbing, for we are now ascending the mountain-side. At last we are compelled to leave the course of the brook, if we proceed; and striking directly up the steep, we soon emerge into a scene of singular beauty. We are three thousand feet above the bay; before us lies the city; over twenty miles away is Port Philip with its shipping; and in the dim distance lies old ocean in peaceful repose, dotted here and there with a vessel. Many miles of country stretch out in all directions, and every thought of weariness is dispelled, while we hear from all lips, “O, I wouldn’t have missed this for anything!”

After satisfying our eyes, we return, and are glad to find that our weight is in our favor in the descent. The remains



of a lunch are quickly disposed of, and we wonder why we did not bring more. After a few games by the youngsters on the green banks of the stream, we are more than ready for the train which is to take us home.

Those wishing more than one day's reveling with nature, generally take an outfit and go farther into the mountains, where scenes of weird beauty and grandeur await them. Not many miles inland the kangaroo may be found in his native wildness. Leaving my tent early one morning, I had the pleasure of starting out a very large "old man," as the males are called. To witness his flight was indeed a pleasure greater than to have shot the innocent creature. These animals are of a light gray color. Their forelegs and claws are little more than rudimental, and are used principally in digging roots, and for prehensile purposes in obtaining food. What these members lack in size has been added to the hind legs and tail. Upon these they sit nearly erect; and when they wish to change their locality, they do it by leaping without touching the ground with their forelegs. The leaps they make are something surprising. The one of which I speak cleared the underbrush at every bound, leaping ten feet into the air, and covering, I should judge, twenty-five feet at a bound, though it is possible that my excited imagination slightly warped my faculty of measuring. A fence presented no obstacle. But he was too soon out of sight.

The emu, a bird resembling the ostrich, but smaller, used to be very common in Australia, but is disappearing from the range of civilization. The Australian bear, an animal a little larger than a raccoon, and partaking somewhat of the characteristics of the bear, though entirely harmless, abounds in the wooded districts; as does the opossum, which is of a larger variety than those of our Southern States. There are a few other small animals, some of them, as the kangaroos, belonging

to the marsupials, but none of them are worthy of much notice. The wild dog, or dingo, has given much trouble to sheep-raisers, but these are fast disappearing.



KANGAROOS.

But the real game of Australia is the rabbit. This animal is not a native of the country, but was brought from England by some gentleman who wished to introduce them for the

chase. It has turned out to be more of a chase than was anticipated. Bunny took to the country with all his heart, and soon showed the people what rabbits can do by way of rapid breeding when they have a fair chance.



AUSTRALIAN BEAR.

Though destroyed by every possible device, the rabbits still hold their own. Under the circumstances, no one seems to have any compunctions about killing the innocent creatures. One going a few miles into the country, to some lonely spot, has no trouble in shooting in a short time all that he cares to

take home. They are hawked on the streets of the cities every day in the year, and often sold for sixpence a pair. "Wild rabbits; wild rabbits!" mingled with "Fish, oh; all alive, oh!" shouted and screamed by the strong voices of men and women, rings in the streets from early morning till noon. To many people, the terror of Australia is its snakes. These are not large nor very numerous, but they are almost, if not quite, all venomous, and their bite is fatal. But no one need keep away from the country on their account, for after a residence of over four years in the country, I came away without having seen one. They are there however, as some of my friends who saw and killed them can testify.



EMUS.

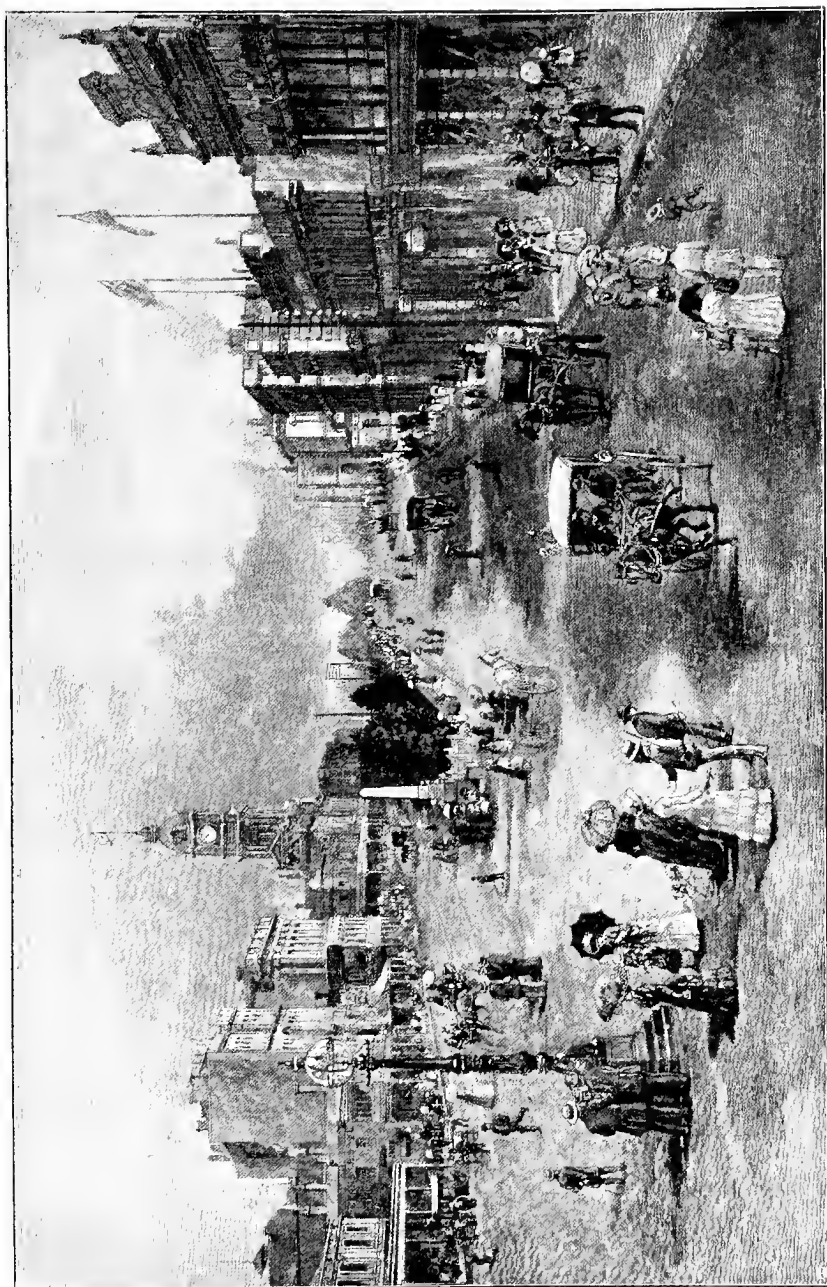
The birds of this region are not so plentiful as in the Northern hemisphere, but they are generally of more marked characteristics. The most numerous class is the magpie, which abounds everywhere. As is quite well known, it belongs to the crow family, and resembles its black cousins in many respects. In color, the magpie is black and white. They may be taught to speak a limited vocabulary, though their forte is in whistling and stealing.

There are several varieties of parrots in Australia. The most common are the little rosella parrots, commonly called Joey birds, because their favorite note seems to sound like, "Pretty Joey." Beautiful white cockatoos fly in flocks through the country. Not every cockatoo can learn to talk, but some of them become very voluble and exceedingly interesting in the exercise of their conversational talent. But while they are beautiful in plumage and versatile in wit, they have such an outlandish scream that it is almost nerve-rendering to people of delicate sensibilities. If they see a dog or anything else that displeases them, or if they wish to attract attention, or often without any apparent provocation, they will utter a series of their unearthly screeches. By this peculiarity all their other virtues and attractions are so far overbalanced that many people decline their company altogether. This is very much the way with people. Many of us have some very fine points,—pretty features, quick wit, nice clothes, attractive talents,—but upon closer acquaintance we betray our natural disposition in some disagreeable squawk. Everything goes well as long as things are pleasant, but the time comes when something reveals the temper, and then we give vent to a blast of bitterness that astonishes our admirers. Good breeding, education, or any accomplishment whatever, is but a mechanical, parrot-like acquirement unless the heart be sweetened by the grace and presence of Jesus Christ.

There is another odd species among the Australian birds. It is known by the suggestive name of the "laughing jackass." He is not quite so large as the magpie, and is of a plain gray color, with short wing-and-tail feathers, giving him a rough-and-ready appearance. His strong, sharp bill is well supported by a stout-looking neck and head crowned with a saucy top-knot. He looks at his human visitors with an independent, vicious look, but says nothing. At liberty, upon a perch in a lofty gum-tree, he soon divulges the secret of his name by setting up a vigorous laughing that starts with a sort of bray, then runs into a guffaw, and ends with a hearty laugh that brings responsive laughter and applause from his hearers who listen for the first time to his only song. On account of their wholesale destruction of snakes, these birds enjoy special protection from the government, which makes it a crime punishable by a heavy fine to destroy them.



LAUGHING JACKASS.



BALLARAT IN GOLD FIELDS.

A BRIEF HISTORY.



THE settlement of Australia dates practically from the discovery of gold in the year 1851. In both Victoria and in New South Wales the precious metal was found in the same year, in such remarkable quantities and so easily accessible that there was a great rush to the new Eldorado, equal to that which poured into California two or three years earlier. The announcement that gold had been discovered in the Plenty Ranges, near Melbourne, was first made in the columns of a local paper, early in June of 1851. In the same month the precious metal was found in other localities also. The news spread like wildfire; and hundreds were soon eagerly searching for gold in all settled districts. Almost simultaneously magnificent prospects were opened in many places. It seemed that nature had kindly made her richest deposits near the surface, and that but little more was required than to go and pick up untold riches. At the richest diggings men congregated by thousands. The cities were deserted, as were the rural districts and the cattle stations. Even the public service was left to take care of itself, and male and female domestics joined the rushing throngs. The position of the governor of the colonies is said to have been exceedingly embarrassing, for he saw himself deserted, the public offices vacant, and the officials fleeing. Strange to say, many of the most sanguine hopes were more than realized. Six months after the discovery, ten tons of gold had already been obtained from the mines of Victoria.

When this news reached Europe and America, a stream of people set in for Australia that for the time nearly swamped the new colonies. As vessels reached their destination, they were deserted not only by passengers but by sailors as well; for the charms of the rolling waves were not sufficiently strong to keep the men on board when a fortune was in sight for picking it up. For ten years the yield of gold was enormous. In the second year of the excitement not less than sixty-two million dollars worth of it was found in Victoria. Many of the great prizes were dug in the early days. Here are some of them: One nugget weighed 1620 ounces, another 2217, and still another weighing 2280 ounces was found, worth about \$45,000. At Golden Point, in Ballarat, men made from fifteen hundred to two thousand dollars a day. Governor Latrobe tells us that he saw eight pounds' weight of gold washed from two dishes of dirt. But not all were so successful; for many less fortunate ones not only failed to procure wealth, but lost the little they had.

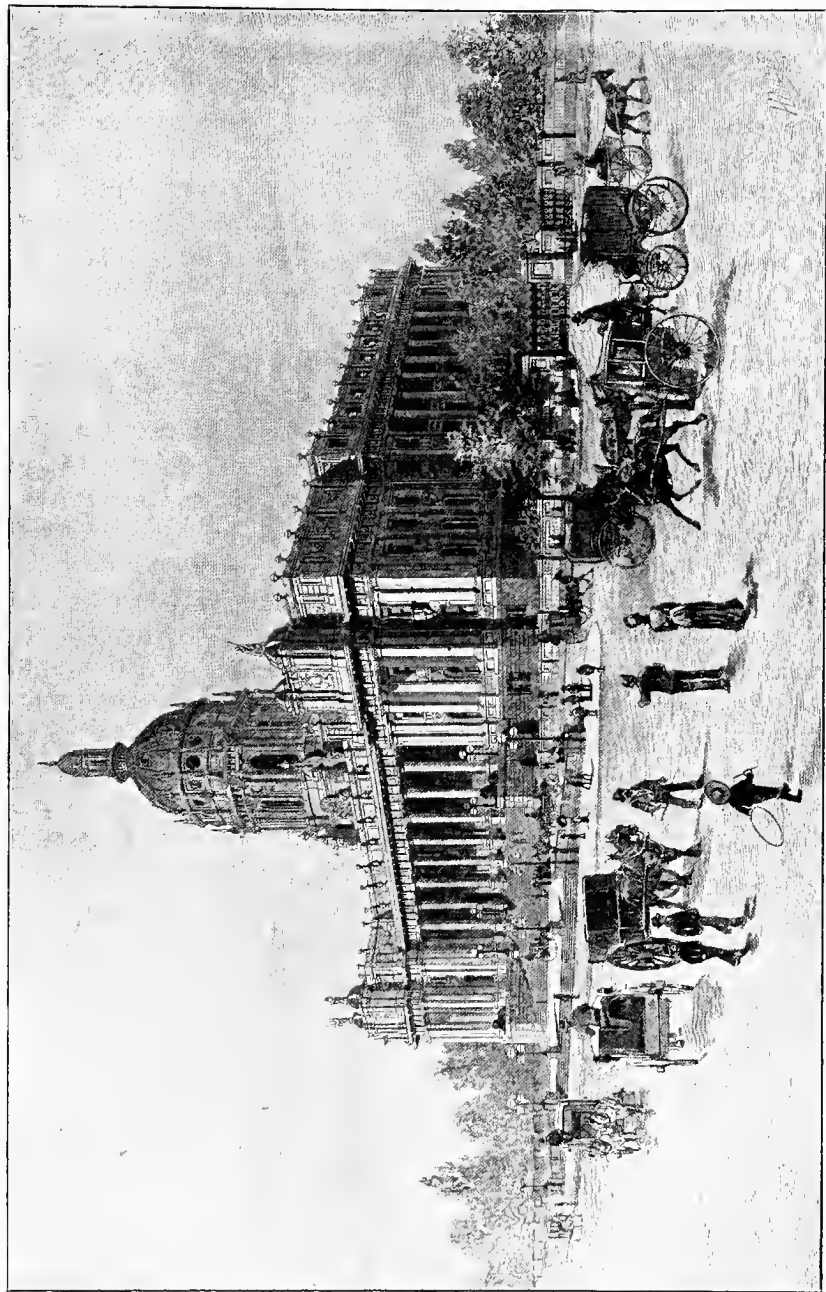
Soon the criminal element appeared, coming principally from Tasmania, then called Van Dieman's Land, where was a large colony of deported convicts, some of whom managed to escape and cross Bass' Straits. These became desperadoes, robbing gold trains, and in one instance extending their depredations even to the warship "Nelson," which was lying in the harbor, from which they succeeded in getting gold dust to the value of \$120,000. Gradually the surface diggings have been exhausted, so that at the present time gold mining is mostly carried on in deep mines of rock, with the aid of expensive machinery. But with the exploration of West Australia new discoveries of gold are rivaling those of the early days.

The value of the gold mined in New South Wales from 1851 to 1890, was over 37,600,000 pounds sterling, or \$188,-

000,000; while in Victoria, during the same period, there was obtained 57,000,000 ounces, valued at 227,357,436 pounds sterling, or over eleven hundred million dollars.

Immense fortunes have thus been amassed, but many more have been squandered; and where this money has made one man happy and useful to his fellow-men, it has doubtless ruined a score. Its ultimate effects upon the country have not been altogether good. It has tended to the formation of false ideas of the value of money as well as to a lavish expenditure in non-productive buildings and public works. It has caused the development of the agricultural resources to be greatly neglected. Other industries essential to the permanent prosperity of the country have been slighted, leaving the colonies to stand upon an uncertain basis. When the mines no longer yielded their fabulous revenues, the extravagant expenditure of public money was continued by borrowing money in the London market; and for years it seemed as though the credit of the colonies was beyond question or limit.

Under these circumstances, two colossal cities were built which tower above the country in enormous proportions when compared with the very sparsely settled and poorly developed country upon which they must, in some measure at least, depend for support. In 1890, one third of the population of Victoria was in Melbourne; and in New South Wales and Sydney we find almost similar disproportions. Up to this point, for some years an almost universal spirit of speculation prevailed. The price of land situated in or near the cities was run up to fabulous figures. Syndicates and private parties combined to "boom" real estate. Then, in the height of this fictitious prosperity, several unfortunate labor strikes occurred. This had the effect to disturb the minds of English creditors, when it was discovered that the debt of Victoria amounted to



PARLIAMENT HOUSE, MELBOURNE.

over forty-three and a half million pounds sterling, or almost two hundred dollars to every man, woman, and child in the colony, while that of New South Wales was even greater.

True, a good share of it was invested in railways, but these could hardly pay expenses; consequently the Lombard-street money-lenders made up their minds that it was time to draw up their purse strings. The next consequence was that the banks refused further credits, and called in their over-drafts. Government works were stopped, and a terrible crash in financial matters at once took place. Men were turned out of employment, business was paralyzed, and for several years the prospect looked very dark and gloomy. All this was the result of false ideas of prosperity, of building castles without a good foundation. The crash that came, involved not only the poor, but those who were supposed to be wealthy. In such a time of temptation many attempted to recover their fortunes by disreputable measures. A craze of embezzlement attended the general smash-up; and even trusted clerks, who had dabbled in races and land speculations, learned to steal their employers' money, hoping thus to retrieve their fortunes. The hand of justice soon rested upon many such victims, landing men of high position and great respectability behind the bars.

It is perhaps useless to enlarge upon this disagreeable picture; it may have its uses in teaching us the vanity of earthly things, and the importance of a faithful and careful use of what we have and what we use in prosperous times. No very perceptible serious impression has, however, been made upon the average Australian by the things he has suffered: for his love of pleasure and his determination to enjoy himself seem to be as strong as ever.

Of all the days in the Melbourne calendar, Cup-day is the most memorable. This time of festivity also enjoys a broader name as Cup-week, for the sports embraced in the period

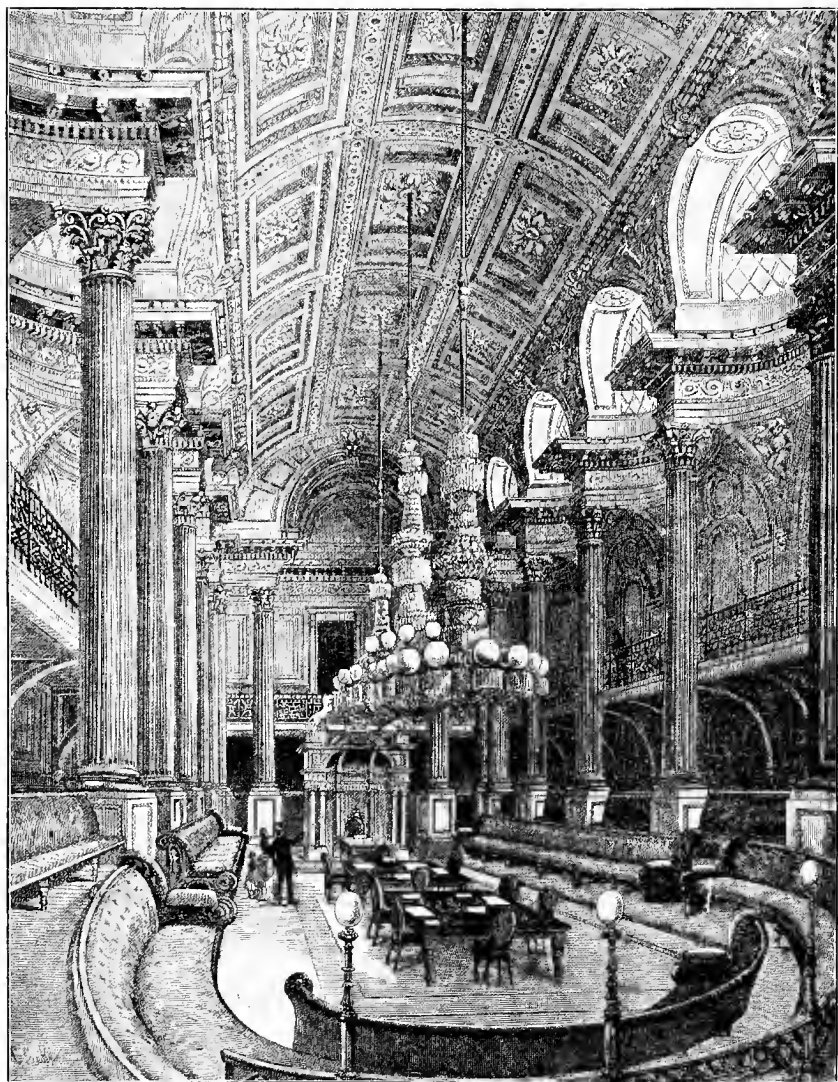
cover a week. The word "cup" refers to a trophy which is offered as the nominal prize for a horse-race which forms the central one of several similar games celebrated during the week. Cup-day is usually the first Tuesday in November. It is early summer then. Not only the city, but the whole country apparently, is abandoned to the sole idea of enjoying the sport. The races are run over a beautifully rounded course in Flemington, one of the suburbs of Melbourne. They are often witnessed by one hundred thousand people. Sometimes as much as seventy-five thousand dollars is added as a private purse to the Melbourne cup, which is bestowed upon the winning horse. But even this great sum is but a modicum of the money involved, for every man and woman who ever engages in betting, ventures some money on the Melbourne cup. In a few minutes the race is over, the question is decided; some are made wealthy, others are ruined by the result. In attendance upon the grand event are the governors of the different colonies, together with their staffs and families; it is also graced by the attendance of the officers of the army and navy; and many small fortunes are lavished in dress and outfits for the occasion. It is a carnival of sin, pride, and folly which far outranks, in proportion to the country, the celebrated Derby races of England.

Next to this season of sport comes Christmas-tide. Christmas itself is quite religiously observed, no work or business being performed on the day, but the sobriety of that day is expected to offset a great deal of folly on the next. The next day after Christmas is called Boxing-day, on account of the universal custom of giving Christmas-boxes. However, there is very seldom any box about it; it more frequently means a small gift of money to those who bring your mail, sweep your sidewalk, carry away your garbage, or serve you in any capacity; while upon your part you may expect that your

grocer, milkman, baker, etc., will turn the compliment by giving you some little recognition of your patronage; and these little mementoes are called Christmas-boxes. The custom is an English one, and although it may be losing its hold upon colonial people, its name has been inseparably connected with the day mentioned. It has to the Australian a greater significance than giving or receiving paltry presents. It means fun and frolic to his heart's content. Coming, as it does, in mid-summer, the entertainments of the day do not have to be confined indoors. During the week intervening between Christmas and New Year's, but little business is done. It takes about ten days to celebrate Christmas "properly."

In autumn comes Easter. Lent is religiously observed by a great many people, at least after a manner; Good Friday is a melancholy day on which the people generally refrain from work, even if they have to work on Sunday to make up for the loss. Easter Sunday is celebrated in the usual cheerful manner; but on Easter Monday all the religiousness of Lent and Good Friday is let out, as through a safety valve.

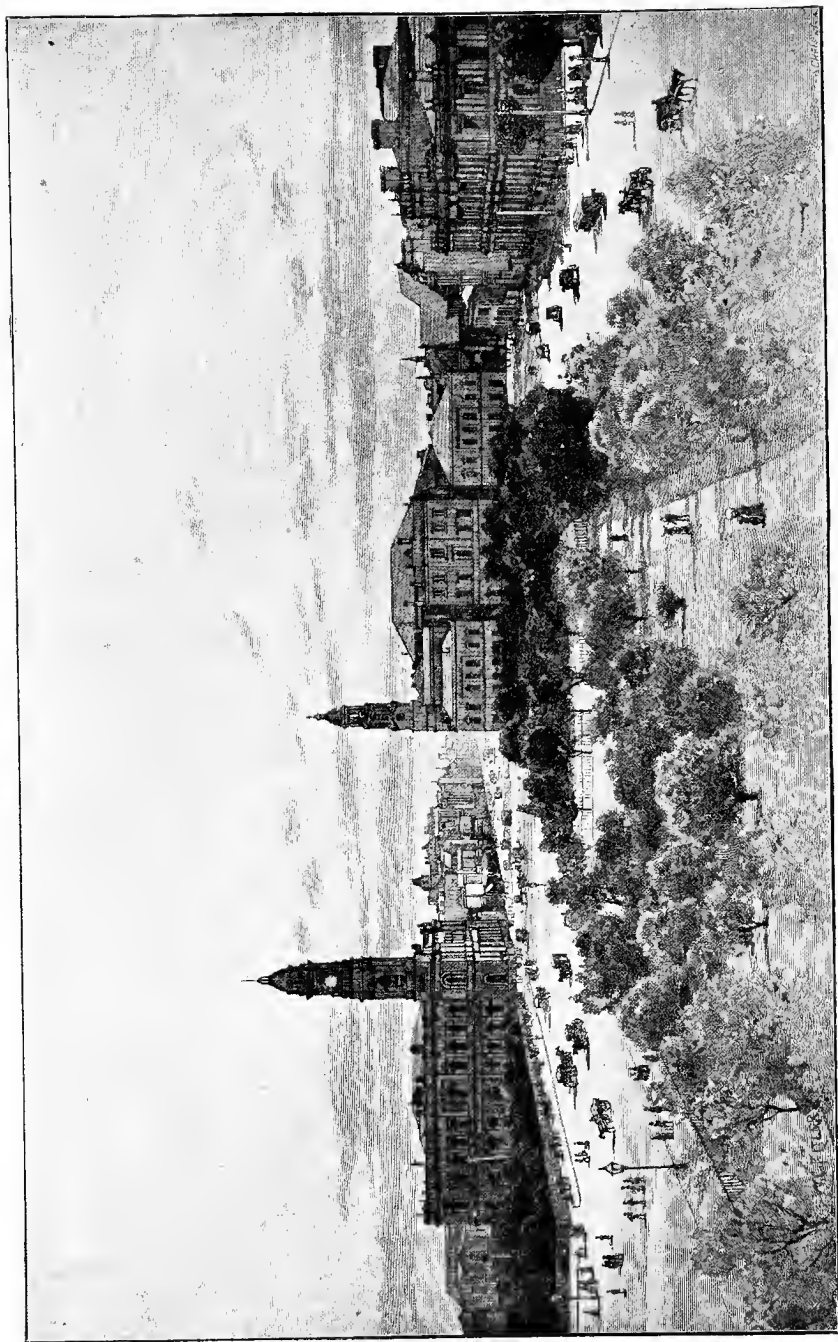
In speaking thus of the pleasure-loving instincts of the people, it should not be understood that the remarks have anything more than a general application. The people of Australia in general have great respect for the Bible, and many of them are persons of deep piety and conscientious devotion. About twenty-five per cent of the people are Roman Catholics; another fourth of them are Episcopalians; while Presbyterians and Methodists make up another fourth; and in the remaining fourth nearly every known sect and denomination is represented, with a mixture of those who acknowledge neither God nor the Bible.



OTHER COLONIES.

AUSTRALIA'S third city of importance is Adelaide, the capital of South Australia, five hundred miles northwest from Melbourne. The city is not reached directly by navigable water, though Port Adelaide, on St. Vincent Gulf, is only a few miles distant, and is closely connected by railway and good roads. Adelaide is connected with Melbourne by a good line of railway. The only express train covers most of the distance in the night. Leaving Melbourne at five P. M., we pass Geelong and Ballarat, two prosperous cities, before nightfall. After passing through a long stretch of farming and mining country we cross the Ninety-mile Desert, and reach the Murray River at breakfast time. From this point the scenery is very fine. In crossing the range of hills that surround Adelaide, no less than seven tunnels are passed through. When we have passed the last one, and are upon the brow of the range, a beautiful panorama lies before us, embracing Adelaide, with several surrounding towns, and the broad expanse of the gulf.

Adelaide has a population of over one hundred and thirty thousand, and is regarded by many as the most beautiful of all the Australian capitals. Its business portion is compactly and regularly laid out, with wide and straight streets crossing each other at right angles. Extending all around this portion of the city is a broad strip of park lands, through which it is necessary to pass in order to reach the suburbs, where most of



ADELAIDE, SOUTH AUSTRALIA.

the dwellings are located. This continuous park is well kept, and embraces both the Zoölogical and the Botanical gardens. Both these gardens are very justly celebrated for their completeness and rare beauty. If the comparative size of the cities be taken into consideration, greater credit for these places of resort must be given to Adelaide than to either Melbourne or Sydney. Surrounding Adelaide is an amphitheater of hills, which furnish a cool retreat in the heated season. The city has the reputation of being very warm; and although I have never experienced its summer heat, I have no difficulty in crediting the report from what we know of its spring climate. But the heat being dry it is quite endurable; the climate, on the whole, is also very beneficial to those affected with weakness of the lungs. At Port Adelaide the incoming European mails are discharged from the steamers, and forwarded to Melbourne and Sydney by train; here the outgoing mails are also taken on board, thus making a saving of several days' time.

South Australia stretches away to the north across the whole continent. There are several towns of less importance than Adelaide, and as far in the interior as a white man can live, are found sheep-stations and immense wheat-fields, the products of which are brought to the sea-board by long trains of camels. A circumstance related by a friend as occurring in one of these trains illustrates the vindictive character of the camel, the ship of the desert. One of the drivers had occasion, either justly or unjustly (very likely the latter), to beat one of these laden beasts severely. That night the camel broke his tether, and stealthily approaching his driver's tent, threw himself upon, and trampled it into the dust, with the evident purpose of killing his persecutor. His plan was frustrated though, for it happened that the man, preferring to sleep under a tree that night, had removed from the tent with his blanket, and thus escaped death.

Queensland and West Australia are as yet but sparsely populated. The former is a land of great and varied resources. Its mining interests are great, but secondary in importance to those of grazing. Immense flocks of sheep and herds of cattle graze on its fertile interior plains, while nearer the sea-shore tropical fruits and sugar-cane are profitably grown. Its climate is trying to people from the temperate regions, but is highly recommended by most of those who become accustomed to it. Brisbane, its capital, has a population of about forty-eight thousand, and is a beautiful city. Several towns of considerable importance lie along the eastern coast.

In the southwest corner of Australia, in the colony of West Australia, is the town of Albany, which is the first point reached by European boats, and the last one left by those outward bound. Perth, the capital city, lies farther north of the western coast, and had, in 1891, a population of nearly ten thousand. Fremantle had seven thousand. Since that time new mining interests have been started, and there has been quite an influx of floating inhabitants.

South of the Australian continent lies the little island of Tasmania, named after its discoverer, though formerly called VanDieman's Land, in honor of General Anthony VanDieman, governor of Batavia, by whom Abel Jansz Tasman was commissioned to explore the shores of the great Southern world. Tasmania was sighted by this brave Dutch sailor in November, 1642. The natives were greatly alarmed by the apparition of two such monstrous birds of prey as his ships seemed to be. Later on this same voyage, New Zealand was brought to the notice of the world; but it was over a century before any further attempt was made by white men to cultivate the acquaintance of the new-found islands; and even to the close of the eighteenth century it was not known that Tasmania was not a part of the mainland. In the year 1798 Surgeon Bass

discovered some reasons for believing that Tasmania was an island; therefore, sailing in the ship "Norfolk" around to the north, his opinion was confirmed, and the straits which separate the island from the continent received his name.

A trip to Tasmania may be very comfortably made from



BOTANICAL GARDENS, ADELAIDE.

Melbourne, provided the weather be kind, which is not always the case. The distance to Launceston, the northern metropolis of Tasmania, is about one hundred and fifty miles. The first forty are in the smooth waters of Port Phillip, and the last twenty on the placid and picturesque river Tamar. The intervening ninety miles may be called a "swell coun-

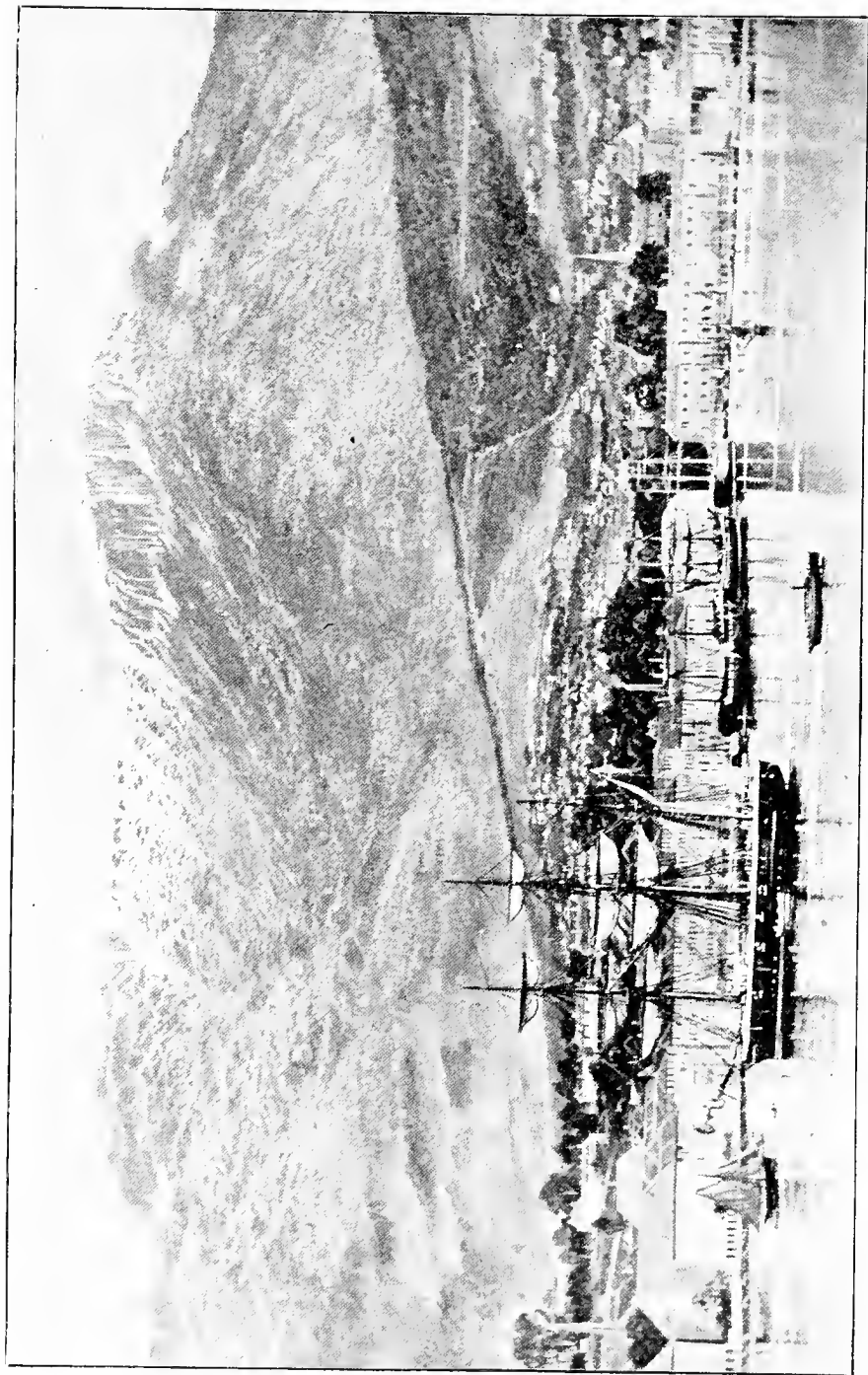
try." The tides and the currents which prevail, and the winds which frequently blow between the bodies of land, keep the waters agitated the most of the time. So when the Melbourneite becomes bilious, or generally out of sorts with himself and the world at large, he may get rid of the past and start anew with his stomach in a good thorough way by a night's ride across the straits. But when he is across, he is haunted by the idea that on his way homeward he must repeat the performance, which he is apt to regard as more than his stomach really requires. However, one night's sickness is not dangerous; and like the little boy of our own memories, he "takes his medicine like a man." But a moderate amount of gastric gymnastics is unquestionably good for a torpid digestion; and if the exercise be not too prolonged, one feels better after having gone through the disagreeable performance. Sometimes this therapeutic programme is omitted on account of the extraordinary stillness of the night; in which case the passenger wakes in the morning after a refreshing sleep, walks out on deck to view with delight the headlands of Tasmania, and thanks his luck that he has been let off so easily, notwithstanding the needed renovation of his stomach.

The most beautiful and interesting of all sights at sea is land, and particularly so if it be the land of destination. We enter the broad mouth of the Tamar through a long line of buoys and sailing signals, for the channel is devious and changeable, and has caused many a captain to mistake his bearings to his sorrow. A boat containing customs officers is soon put out from the little village near the light-house at the Heads, and the next thing in order is to have the luggage "passed." While this is being done, we are sailing up the Tamar River, the banks of which have now come nearer together, while the valley has widened out. At a distance of three or four miles we can see Launceston, situated upon the

slopes of the valley, and presenting a fine view. It is a town of seventeen thousand, nicely located and containing some fine buildings. Its distance from the ocean and the dependence of deep-sea vessels upon the tide render it very difficult of access. But it has fine farming lands in its vicinity, and enjoys a desirable climate.

Tasmania contains about twenty-six thousand square miles of territory, and is one hundred and fifty miles long from north to south. Its inhabitants number one hundred and forty-six thousand in round figures. Hobart, the principal and oldest city, is situated in the southern part, on a fine harbor which forms the mouth of the river Derwent. A narrow-gauge railway connects the two principal cities, and in its express-train the trip may be comfortably and quickly made. Two or three ranges of hills are crossed in the journey, revealing some scenery of rare beauty. Tasmania is the Switzerland of Australia: Its scenery, with its beautiful summer climate, makes it a favorite resort during the hot season.

Upon one occasion an old lady entered the car (or carriage, to speak after the British style) as the train was about to leave Launceston for Hobart. She seemed rather bewildered, scarcely knowing where to take her seat. In these narrow cars the seats run around the sides and the ends of the compartment; so, seeing her dilemma, a passenger offered her a place, which she accepted with thanks, and remarked, as she looked about, that this was the first time that she was ever on a train. She was apparently seventy-five years of age, and to the query where she lived, she replied that she lived right there in Launceston. When we reached the little station of Leonardsville, about three miles out, she further remarked that she now saw that place for the first time, though she had often heard of it. She then said that she came from England when eight years of age, but had never been out of the town



since she landed, nearly threescore and ten years before. When the train was under full motion, her astonishment at the rapidity with which she was traveling was amusing. It was strange to find a Mrs. Rip Van Winkle who had overslept the old gentleman by forty years, with her eyes wide open, and in the midst of a city at that.

Hobart is a quaint town of twenty-five thousand, quiet and conservative in its ways, and more English than any of the other capitals of these colonies. For situation it is the joy of the country. In its front lies the placid harbor, with deep clear waters, where the largest ships can float. In its rear stands Mount Wellington, three thousand feet in height, a beautiful cone, topped in winter with a cap of snow. From Hobart as a center many delightful trips may be made. One of them is by steamer up the Derwent, where very picturesque scenery abounds. Another is by steamer down the harbor to Port Arthur. Others are by carriage to the Huon River and various places of attractive beauty. Tasmanian fruit and climate are the principal attractions of the colony, and they are of very fine quality. Mining of gold and of tin is carried on extensively, particularly of the latter metal. Wool is also exported.

The early settlement of Tasmania is associated with the convict colonies, which by order of the British government were taken there as overflows from Port Jackson and Sydney. A few criminals were sent there in 1802, as a vanguard of a multitude that was to follow. They first settled at a point now called Risdon, four miles above Hobart. The settling of free people upon the island was also encouraged, but these endured many hardships from time to time through struggles with the fierce criminal element, as well as with the black aborigines. In time the practice of transporting criminals ceased, and the poor natives disappeared. In 1835, the remnant of the latter

were gathered and put on Flinders Islands; everything possible was done for their comfort, but in vain, and in 1876 Truganini, a woman, the last of her race, passed away. She outlived by a few years "King Billy." Good portraits of both have been preserved. For six years, beginning in 1837, the colony had the honor of having for its governor Sir John Franklin, the celebrated Arctic explorer.

No one who visits Tasmania will ever forget the many pleasant impressions which he is sure to receive. The grand scenery, genial climate, but above all, the cordial kindness of its people are not soon forgotten. Tasmanians seem to have obtained the idea that there are better motives for living than selfishness. My friends in that country never tired in their endeavors to minister to the comfort and pleasure of their very grateful visitor.



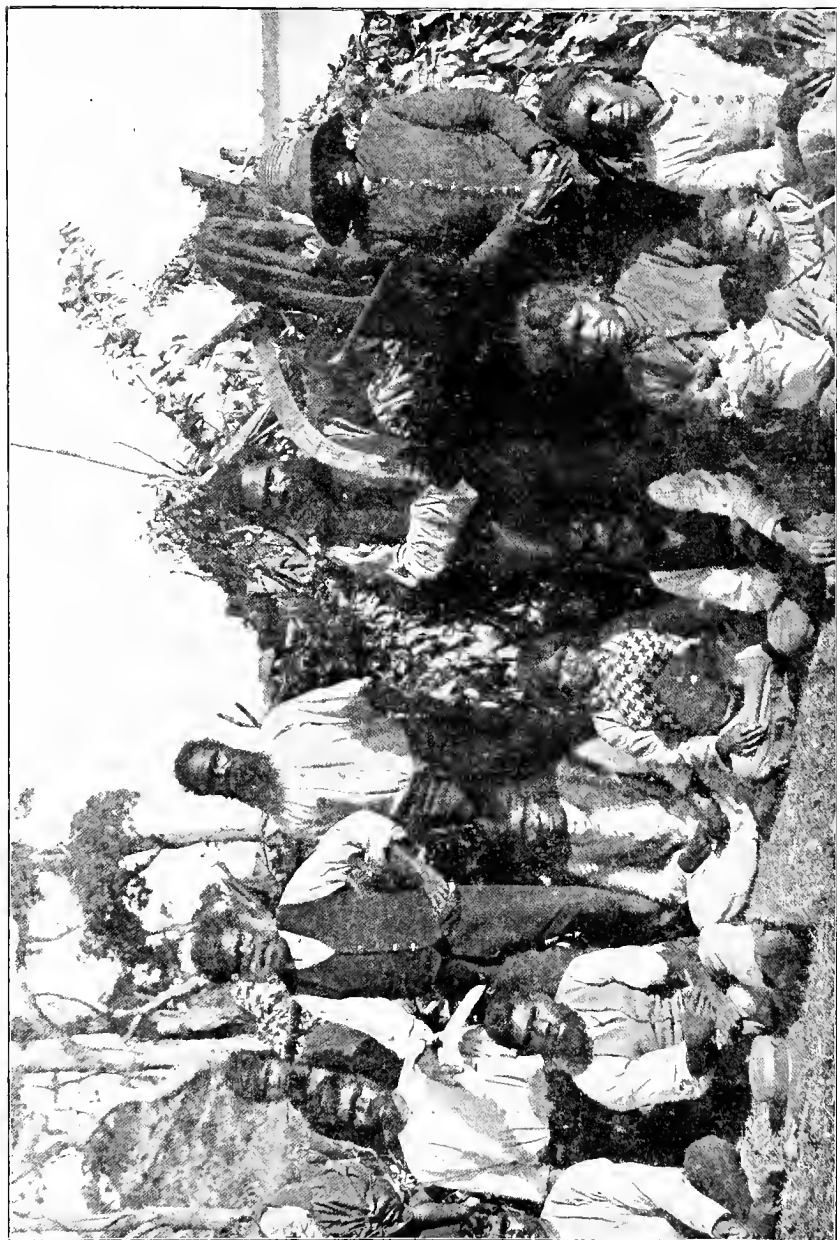
TRUGANINI, LAST OF THE TASMANIANS.

A GENERAL VIEW.



THE aborigines of Australia, like those of Tasmania, and indeed of every other country of modern discovery, are vanishing. They are for the most part gathered on reservations under government protection and care. Their color is black, though they are distinct from the African races. In a general sense they are perhaps rightfully regarded as being very much degraded; yet in some respects they show a remarkable degree of shrewdness and sagacity. The men of these tribes are employed by the detective service as "black-trackers," because they can discover and follow a trail where a white man would never succeed. The efforts to educate and Christianize them have been crowned with but a small degree of success. They do not seem, however, to be any more averse to receiving evil than other savage races.

They have made some efforts to repel the encroachment of the white men into their country, and in doing so have manifested ingenious cruelty. But their weapons and methods have been utterly futile before the arms and power of the Europeans. They have very justly become famous for their use of the boomerang. This implement of war is a thin, slightly crooked blade of hard wood, which is thrown in a manner wholly inexplicable, but by which it is made to do its intended work, and then return to the thrower. Those who are expert in the art can hurl it forty yards and back again with an accuracy that is surprising. Their other weapons consist of the "waddy," or war club, and a wooden spear. For habita-



AUSTRALIAN NATIVES

tions they have only broad pieces of bark set up against a pole. In their native state they subsist on the most disgusting objects, such as snakes and other reptiles, worms and beetles, or apparently anything upon which they can feed. Opossums and kangaroos, as well as fish and edible roots are also eaten, but the former articles are by no means objected to, especially because they are most easily obtained.

One fact that encourages and almost compels them to this degrading diet is that Australia produces indigenously hardly any fruits or nuts that are edible. This seems not a little strange when we consider its proximity to the islands which are covered with cocoa, banana, and other nutritious food products, planted and grown by nature herself. So far as I know, about the only exception to this statement is the so-called wild cherry, which grows on a species of *ti-tree*. It is about half as large as the ordinary red currant. First on the stem comes the little stone, then back of that, and almost distinct from it, is a little mass of rather pleasant-tasting pulp. Thus it will be seen that the wretched natives have a hard chance for life, and we do not wonder that their diet should include things against which our appetites revolt.

But although nature does not supply the plants, she is ready to support that which men may plant; so now fruits of all kinds may be obtained in the markets of the large cities. Victoria Market, in the heart of Melbourne, is one of the sights. It is open two mornings of each week. It covers two blocks, and its buildings consist mostly of long rows of sheds far enough apart to allow horses and carts to be backed up to a low platform on either side. Produce wagons begin to arrive the previous evening, for some come long distances. All night they are coming in, and at an early hour the sale begins at a given signal. By six o'clock the streets are a surging mass of humanity.

Winter is, in some respects, the most interesting of the seasons. It is then that cattle enjoy a rich pasture. The frequent rains and cool weather encourage the growth of the grass, and the paddocks are covered with living green. The more hardy vegetables flourish then, as well as the different varieties of flowers. The calla lily, so carefully reared and watched in our Northern cities as a house-plant, grows rank and blooms by the thousand in the hedges. Trellises of bright-hued geraniums growing over fences or walls, are to be seen on every hand.

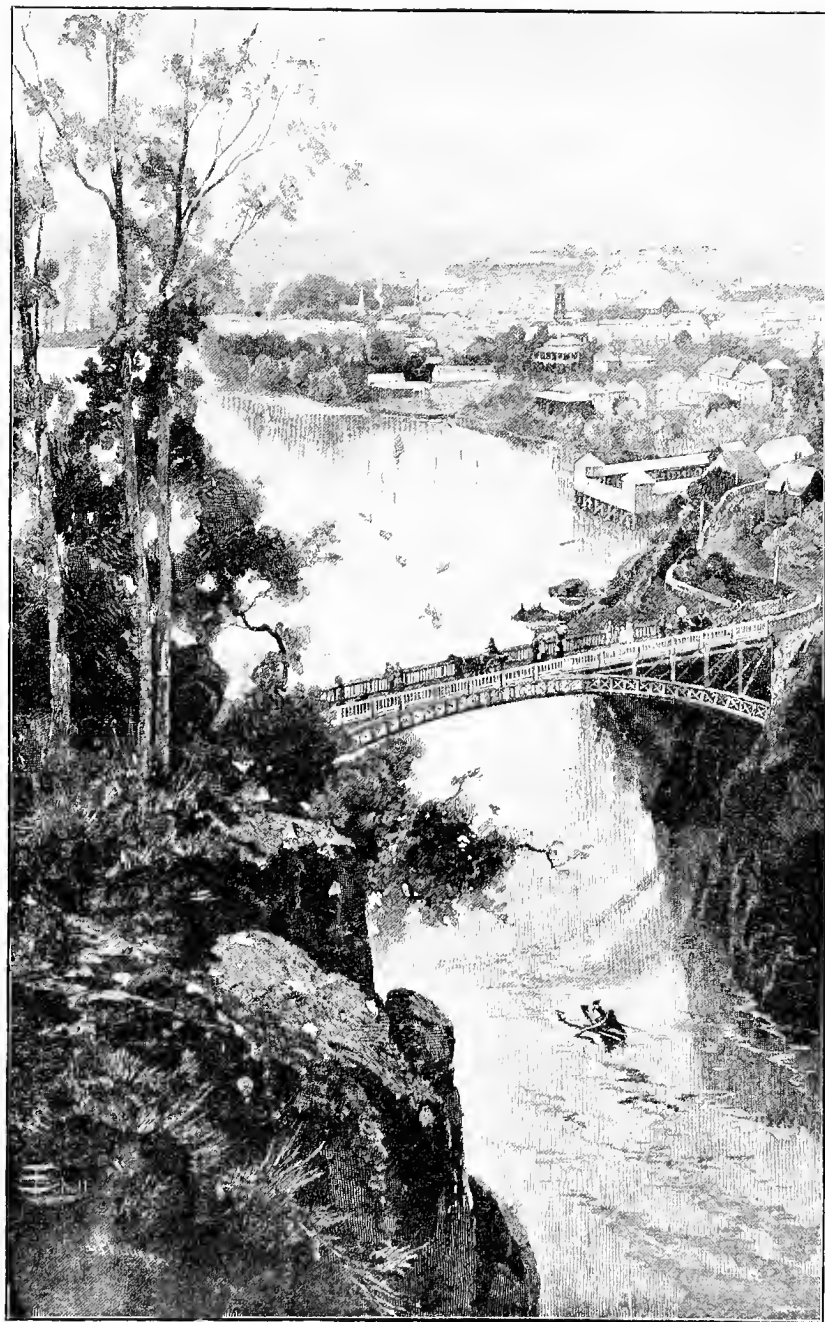
The government of the Australian colonies is vested in the people. In making their own laws, they are restricted only by the requirement that no enactment shall be inimical to the constitution or the interests of Great Britain. The only representative of the home government in the colonies is the governor, whose official capacity is supposed to be executive. The laws must receive his signature; but in a practical way it would be difficult to define his functions, unless it be that it is essential to have a figure-head to represent royalty. The governors are the appointees of the crown, though their salaries are paid by the colonies. The colonial parliaments are elected by the people, and consist of two houses,—the Legislative Council, or upper house, corresponding to the Senate of the United States; and the Legislative Assembly, or lower house. The governor appoints the cabinet, or delegates the power to appoint to the political leader of the prevailing party, who almost universally appoints himself premier, and thereby becomes the real head of the government.

In Australia the authority of the government includes the control of the police, the telegraph, the railways, and the public schools. Many a one who in the United States has longed for a government railway system, has been effectually cured by a short experience in some country where the rail-

ways are managed by the government. When run by the stiff machinery of the law, the railway is a cumbersome, red-tape, lifeless affair without competition or ambition. Independent and utterly heartless, it behaves toward all its patrons in an if-you-don't-like-it-go-afoot sort of way that is sometimes exceedingly trying to the nerves and patience of people who are accustomed to having every wish gratified by obliging railway companies that are anxious to secure their patronage. There are over ten thousand miles of railway in Australia.

Generally speaking, there has been an effort to separate church and state in the colonial governments, but at the present time there is a tendency on the part of quite a large body of church people to unite them in a measure at least,—not by way of establishing some particular church, but by establishing certain principles upon which most of the churches can unite in asking the state to enforce. In other words, they have imbibed the prevailing spirit that the church should broaden its sphere of operations, and instead of giving so much attention to personal religion and the salvation of individuals, should seek to Christianize the nation, and thus bring in the reign of the gospel.

To this end they are seeking to place public morals under the espionage of the government, and by civil power to build up in earthly kingdoms the kingdom of Christ. One of the steps by which this is to be brought about is the introduction of the Bible and religious training into public schools. Another is by a rigid and religious observance of Sunday. The position which candidates for Parliament occupy on these questions is becoming a leading condition of their acceptability with those voters who favor this view; and vigorous efforts are being made by religious societies to secure such laws as will give them the power they desire. In behalf of the cause of Sunday observance, it has been discovered that there is a statute,



enacted in the time of Charles II, which strictly enforces this religious ordinance, and it has recently been employed in the absence of more modern enactments.

It requires no very great degree of astuteness to perceive in this movement the same kind of zeal and the same tendency to religious persecution that characterized the course of the church in the Dark Ages, when men were burned at the stake or put on the rack because they did not conform to the prevailing ideas on religious questions. Underlying the whole undertaking is the great mistake that men can be compelled to become good; and that if moral suasion is not sufficient to produce the desired change in their lives, then the law should be invoked to compel them to do as the majority think they ought to do. It is not, of course, in our province to discuss the question of religious liberty, though in every part of the civilized world we meet it at the present time. Russia is wholly committed to the policy of religious domination by the state, but Christendom abominates her course. It is therefore sad to see such countries as Australia and the United States stepping rapidly into the same paths of darkness. The truth is, that if Sunday observance rested upon the far more important support of unquestionable scriptural precept or example, there would be no effort nor any call for an effort of this kind. It is error only that needs to be bolstered up by such measures.

The ties of consanguinity and mutual interest are so strong between these colonies that the stranger is astonished to find that they are separated from each other by customs barriers; but such is the case. Passing from Sydney to Melbourne, or from Melbourne to Adelaide, or to Tasmania, or *vice versa*, trunks and traveling-bags must be overhauled, very much to the disgust of the innocent traveler.

Some very annoying instances of customs interference came to our notice. In one case a Methodist minister, very poor of

course, was transferred by his conference from Victoria to South Australia, and was innocently passing over the line with most of his effects in a one-horse wagon, not dreaming that the law would take cognizance of such an insignificant move as his. But suddenly he found himself in the hands of the officers, who declared his outfit contraband. He was glad to get off by leaving his wagon in the hands of the law; and to have the privilege of riding his forlorn old horse to his new appointment. The whole arrangement is a vexatious hindrance to traveling as well as to business of all kinds; for what one colony gains over another by way of duties it pays out with the other hand in charges on other articles. The system is illustrative of the protective policy thoroughly carried out. So long as there were some colonies adhering to free-trade, it was all very well for the protective ones, but since all have joined in taxing each other, it amounts to a silly farce.



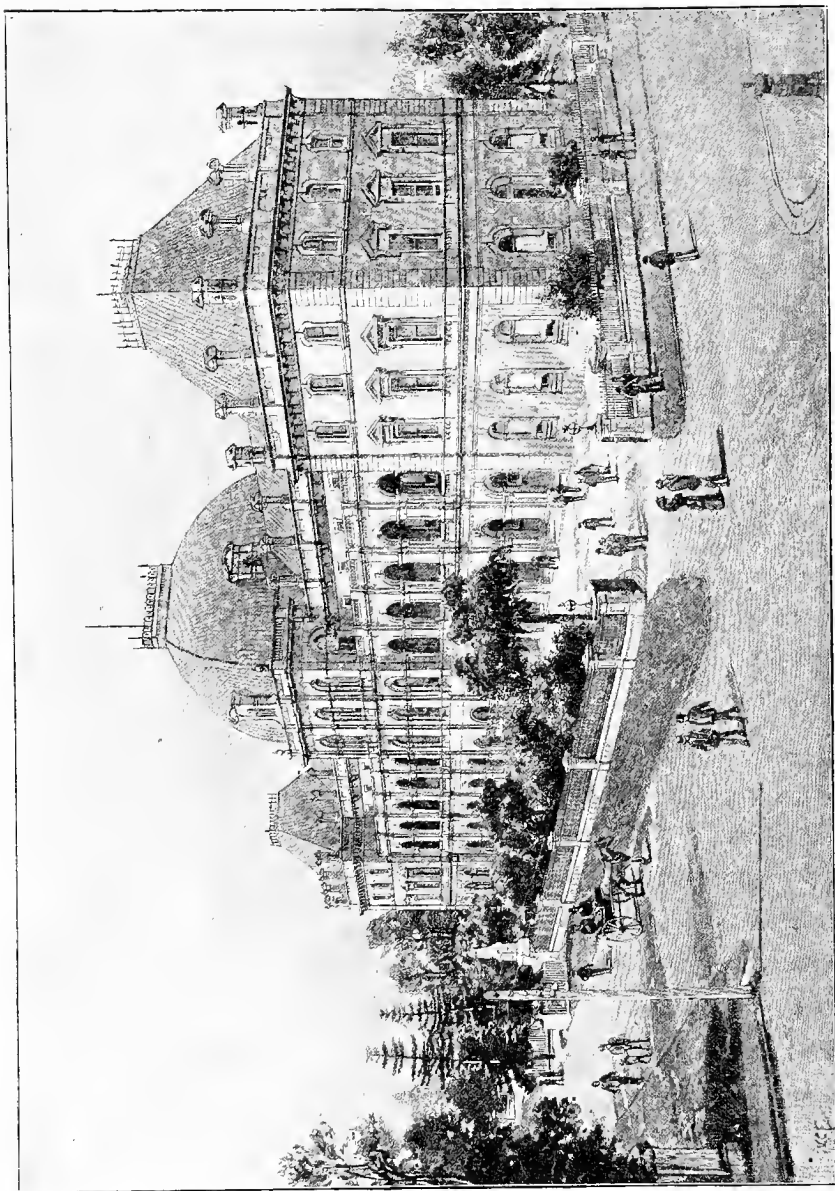
KING BILLY.

LEAVING AUSTRALIA.



NATURALLY we are reluctant to take leave of those places which dwell in our memories with the most pleasant associations. But reluctant or not, the time has come for us to turn our attention to other scenes. We bade good-by to the kindest of friends in Melbourne, leaving by express-train for Adelaide, to which port the ship had already proceeded. It was spring-time, and the bright-colored flowers which in places lined the railway made permanent the pleasant impressions already received of the country. After a comfortable night's ride, we crossed the Murray River in the early morning, from which point the line ascends the range of hills lying between the river and the waters near which Adelaide is situated, as previously described. When the western summit is reached, a scene of beauty is presented from the sides of Mount Lofty.

After a day and a night spent with friends in Adelaide, the steam-lighter took us and our belongings close to the black sides of the huge P. and O. steamer "Massilia," and in a few hours we were out upon the "vasty deep." The afternoon being pleasant, our hopes were buoyant that Neptune would kindly give us a gentle start, at least until we had time to get our sea-legs. But we hoped in vain, for during the next four days and nights old ocean showed us what it could do on the Australian Bight. But the ship was as staunch and steady as it was possible for a floating thing to be under such circumstances. We came to anchor in the port of Albany during the



PARLIAMENT HOUSE, BRISBANE.

night, and left it a few hours later. The next morning, at daylight, a few headlands were all that remained to our sight of Australia.

The next thing was to cultivate an acquaintance with our fellow-passengers. This is not usually a difficult task. No formal introductions are necessary; generally a very small incident, perhaps a little civility, will sufficiently open the way. Among those on board were several who were on their way to India, having spent their vacation in the colonies. It was particularly gratifying to meet these, as India was the country to which we were now bound.

It was ten days before we saw land again, except a little dot of an island not on our maps, where a lone Scotchman lives. Our course was northwest, through the midst of the Indian Ocean. During this time we scarcely saw the sun, and yet the weather was not very stormy. We occasionally met vessels going toward Australia, and one day sailed past the German steamer "*Hohenzollern*," going in the same direction. Outstripping another vessel is one of the pleasantest experiences to selfish human nature that ocean travel furnishes. It always seems to be gratifying to find some one who is not so well off as ourselves.

The time on board was spent in the usual way,—reading, writing, visiting, walking the deck, eating and sleeping. A fine sea-water bath in the morning, and a cup of coffee with biscuits for those who wish them, are the first thing on the day's programme; then a brisk walk on the deck; breakfast at eight; reading, quoit-pitching, or perhaps a nap, with sundry chats, fill the time till the lunch at one o'clock. At noon the result of the daily reckoning, which gives the distance run in the previous twenty-four hours, is posted in the main gangway, and is an event of interest. At five or six o'clock dinner is served, and tea in the evening, with supper still later for those who

wish. Light lunches in the forenoon and afternoon fill up the gaps, so that eating becomes the chief end of life on shipboard. We did not adhere to the popular programme, however, in every instance. Tea and coffee have no part in the dietary of those who have the best regard for health; and eating continuously cannot be regarded any more favorably. Besides, those who desire to make a good use of time on shipboard may do so, when not sick, if they provide themselves with good books and writing materials.

By a certain and, unfortunately, quite a large class of men-passengers, most of the time is consumed in smoking, drinking, and gambling. Professional gamblers traversing the sea for the purpose of fleecing unwary travelers, easily gain the confidence of their victims by means of the close companionship into which people are thrown on shipboard. Many an unsophisticated youth, robbed of every cent he has, is landed upon an unknown shore to begin life in a forlorn condition; and he often does it with some desperate deed. Besides games of cards, other methods of gambling are resorted to in order to vary the amusement (?). Betting on the distance that the vessel will run during the next twenty-four hours, on the time of her arrival, or in fact on any slight pretext, is indulged in for this most wretched way of disposing of money.

Speaking of squandering money, we find that this is as easily done upon the ocean as in any other place. Here is a small army of stewards and waiters upon whom the passengers are dependent for food and attention. They receive but small pay from their employers, with the understanding that they will accept "tips" or presents from the passengers. As a matter of course, their principal interest in the passenger is proportionate to the sum which they receive or expect to receive from him. It accordingly stands the traveler in hand to place himself on good terms with his table and bedroom stew-

ards, and with as many others as he finds himself dependent upon. The sum required by each one is not great. Generally, for a trip across the Atlantic it is from fifty cents in the second class, to three or four dollars in the first saloon, to each steward who serves you. The same table and state-room steward attends the passenger during the voyage.

While it is true that the tipping system is almost an intolerable bore by sea and by land, still a person who does not recognize it is considered very mean; and when we consider the poor men who work so hard for our comfort, and have to depend largely upon our generosity for their support, we are apt to violate our sense of right by giving the expected amount rather than to withhold it. Not only at sea is this practice prevalent, but everywhere except in America; and it is becoming customary here. When traveling, one is expected to keep up a continual stream of giving and tipping. In many places on the Continent no wages are paid to waiters in hotels and restaurants; and in Sweden, we were told, girls actually pay for the privilege of serving in fashionable hotels. But in India, of all places on earth, the *backsheesh* must flow in a perpetual stream. But being already near to that country, we shall have a chance to learn these things by experience; let us therefore not anticipate.

CEYLON.

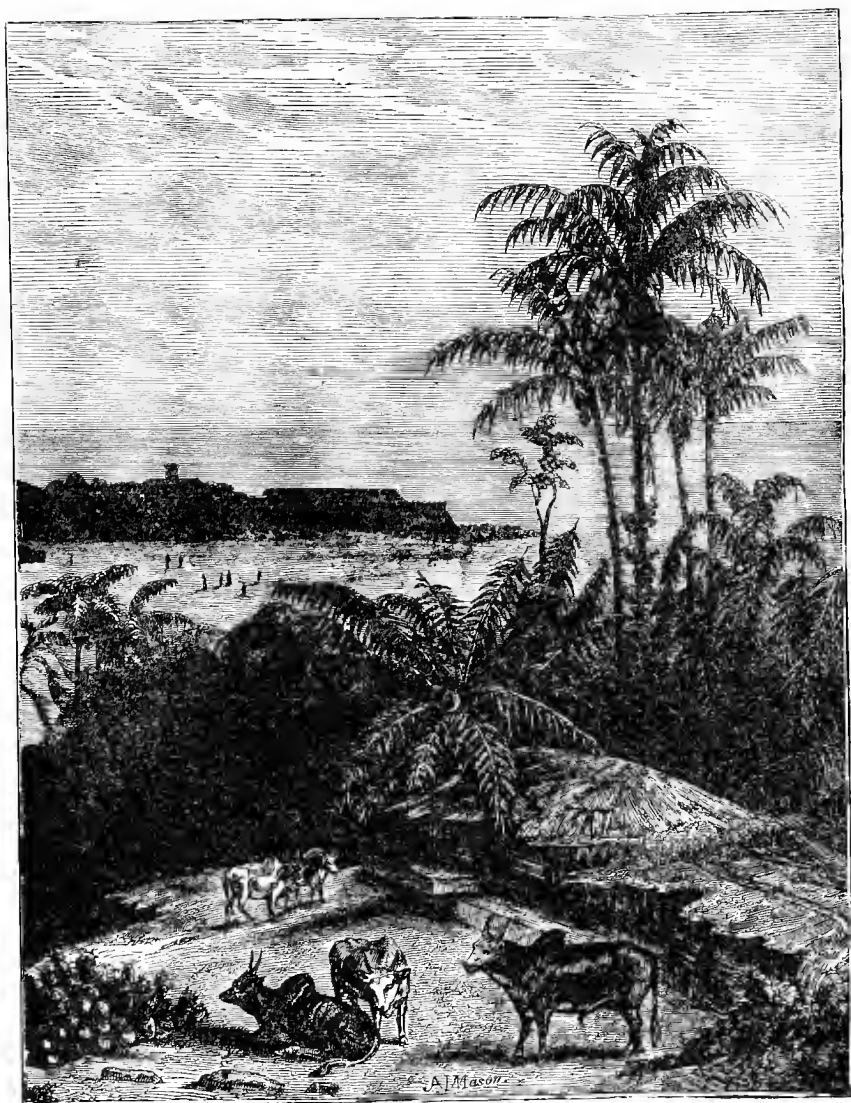


WHEN land finally came in sight, it was greeted with unusual pleasure; for in these days of rapid transit, it is not very usual, even on long voyages, to be out of sight of *terra firma* for ten days. The first land we saw was the south end of the island of Ceylon. The sun having been invisible for some days, the officers were unable to get satisfactory reckonings. The captain claimed that we had been under the influence of a strong current that had diverted the ship slightly, and so, instead of making the southwest corner of the island, we were nearer the southeastern extremity; consequently, for the most of the day we sailed along the coast toward the harbor of Colombo. It proved to be a pleasant opportunity, for with the aid of glasses we watched the changing landscape of that land where, according to the old hymn, "every prospect pleases." Luxuriant groves of cocoa palms grew to the waters' edge, native villages and tea plantations were here and there; while frequently the white towers of a Buddhist shrine, the high dome of a temple, or the minarets of a Mohammedan mosque gave us our first glimpses of tangible heathenism. Just at nightfall we rounded the light-house which stands at the outer extremity of the extensive breakwater that forms the harbor of Colombo, one of the most important ports of the equatorial world. Slowly our massive ship made its way into the haven among the other shipping; and when we had nearly lost our motion, the order to "let go the starboard anchor," and then to "let go the port

anchor." caused a clanking of chains, a rush of capstans, two distinct plunges in the water; and our vessel was at rest.

Here we are in a panopticon and pandemonium of new and strange sights and sounds; and what shall we look at or listen to first? Well, the first thing to be done is to find out if the steamer from London for Calcutta has arrived, or has passed, as she generally does just before the arrival of the Australian boat. To our pleasant surprise, it is ascertained that neither has happened; for after starting from London, the boat had a collision in the Channel, and was obliged to put back. Consequently she is two days late, and we shall have the most of that time in Colombo. It is too late to think of going ashore to-night, and the steamer will not begin coaling before morning, so we are pleased with the prospect of a quiet night in the still water of the harbor.

But what are those dark-skinned, nearly naked bipeds that come scrambling up the ship's side like monkeys, and swarm the deck with loud vociferations? They are real, genuine, live heathen! Thus at least we are apt to conclude; but, after all, we have as yet no very good ground for so deciding, except it be the scarcity of their wardrobe. It is true they have not more than a yard of cloth upon them, and some of them but a fraction of that amount. But it serves the purpose, and supplies the demands of modesty so far as their tastes require; and, strange to relate, within a few minutes we find that our revulsion has fled, and we have accepted the situation, so that henceforth there is no squeamishness upon our part toward them on that score. As regards their actions, they are really no worse than those of a crowd of bus and hack drivers are in our Christianized (?) country. They are simply trying to induce the passengers who are going ashore to patronize their boats, that they may earn a few cents (yes, *cents* in Ceylon) with which to buy food for their families. It is true they nag and



quarrel and pull and coax till your patience is exhausted, even after you have signified that you are not going ashore, and would not be taken there for anything. The sailors soon weary of their ontery, and seek to drive them off with kicks and cuffs; but it is slow work, though an occasional splash in the water proves that a few, more demonstrative than discreet, have been put overboard head foremost in a shorter time than it took them to scramble up. Fruit and trinkets are also rushed aboard for the purpose of traffic, and sales are urged with a persistency that is surprising as well as disagreeable.

After this short introduction, we seek rest in the quiet state-room, where none molest, to plan and dream for the morrow. The morning comes full soon enough, and in these tropical regions that is the most favorable part of the day. Whatever failings may be truthfully attributed to the people of these countries, they should never be accused of wasting their time in bed in the morning. We were on deck betimes, but the natives were there before us, and the time till breakfast was spent in making their acquaintance, and taking in the surroundings.

The harbor naturally deserves our first attention. This is of comparatively recent establishment, though the city itself is ancient. Up to about 1880, Point de Galle, situated on the coast about fifty miles south of Colombo, was the principal port, but it stands deserted now. Its harbor was incommodious, besides being quite dangerous of entrance. In 1875 the government undertook the construction of the most extensive breakwater in the world. There is no natural harbor at Colombo, though an indenture of the coast furnishes a partial protection from the north; but by far the most violent winds in these regions are the southwest monsoons, which blow with regularity and sometimes with great force through several months of the summer. It was necessary to give the shipping

a protection from the tremendous breakers which these winds roll up in their course across the Indian Ocean. To do this a stone wall was built out into the sea for a distance of one mile, at a cost of \$3,500,000. It is composed of massive blocks of concrete, so firmly laid that they resist unshaken the mighty attacks of wind and waves. So that now, except in the case of west or northwest winds, the harbor is safe.

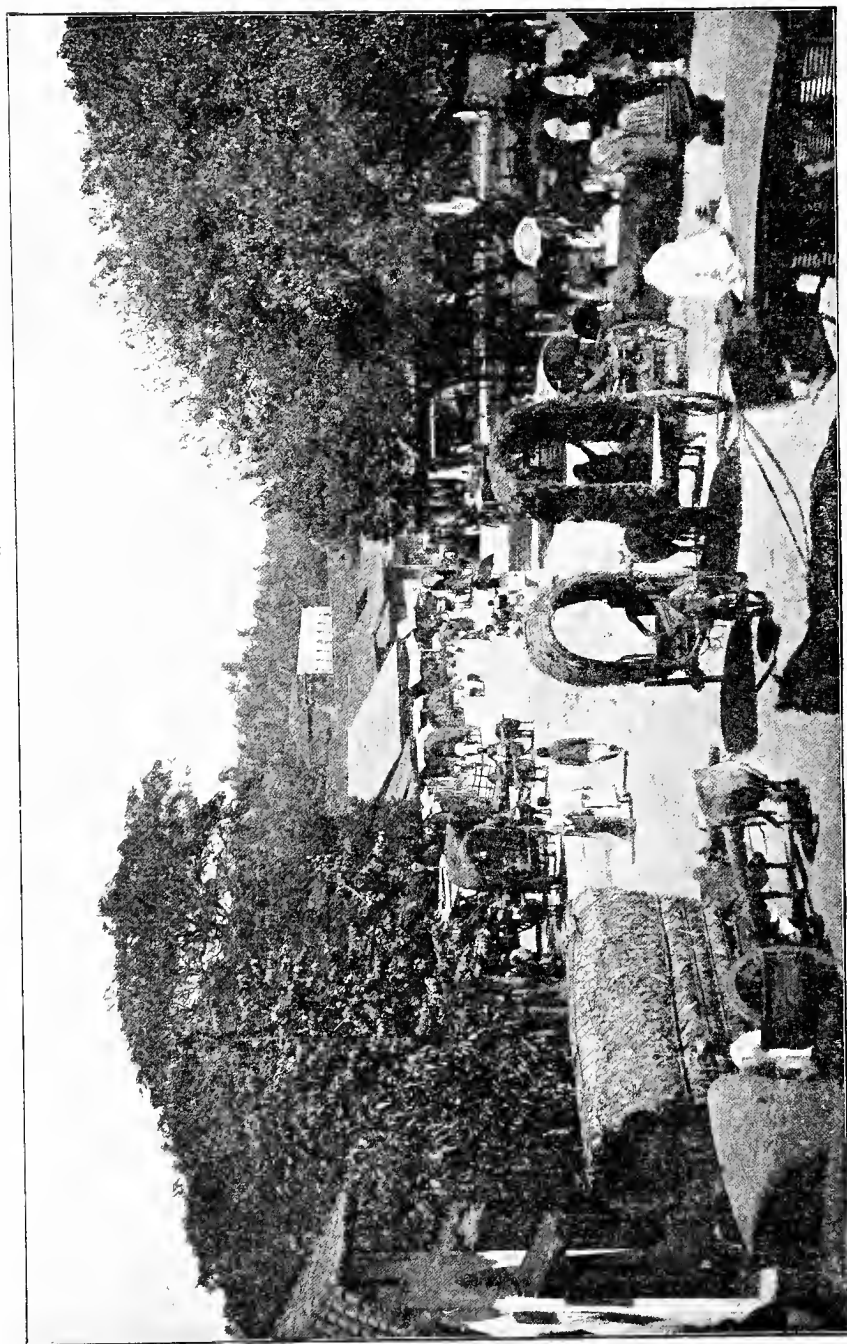
Colombo is noted chiefly for being a port of call and a coal-ing station. Situated at the very center of the commerce of the Orient, it is a crossing for several important lines of steamships. It is visited frequently and regularly by nearly all the vessels doing business in those waters. On the morning after our arrival the harbor presented a most interesting sight. There were six P. and O. steamships at anchor, besides numerous others of various lines. P. and O. is a common designation used for the Peninsular and Oriental Steamship Company, of London. There was a ship from Bombay bound to China, another from London to Calcutta, ours from Australia to London, a fourth from Calcutta to London, still another going from China to Bombay, and the sixth from China to London. It was an unusual thing for them to meet in this way, but slight accidents had detained three of them, and the two from China were running in the place of the "Bokhara," which had recently been lost in a typhoon in the China Sea, with one hundred and seventy souls on board. We here obtained our first news of this sad catastrophe, which was made sadder to us because so many of our officers and crew had friends on the ill-fated ship.

North of the city is a rocky promontory, which in centuries past served as a landmark to the Dutch and Portuguese voyagers. Facing the water stand some massive buildings, giving the place a fine appearance from the decks. In the dim

distance are lofty mountain tops, while on every hand luxuriant verdure abounds.

But we are in haste to get ashore, though our interest in this matter is not half so great as that of the crowd of native boatmen, who from our first appearance on deck have kept up a continuous wrangle as to who should have a chance to do the rowing. Notwithstanding this had been settled more than two hours before, it did not relieve the pressure, for the man to whom the job was promised was in constant anxiety lest some one should underbid him, and carry off the prize. I was not to be corrupted though, and repeatedly assured him that I should stand by my bargain.

Every harbor has a paddle boat or rowing craft peculiar to itself. I do not know what they call those in Colombo, but they seem to be founded on a dug-out log, with sides built up so that when a passenger sits on a seat he has ample room to dangle his feet. But it is so narrow that but one can sit on a seat; and if he were very large, he would hang over the sides. The ends of this craft are sharp, and under the force of two or three paddles it makes rapid time. Such a narrow, top-heavy vessel would quickly turn over but for an out-rigger in the form of a small log attached to long arms, which runs through the water alongside. This out-rigger is sufficiently heavy to prevent the boat from capsizing, and is sharpened at either end so that it runs easily. These boats are also used for fishing purposes, and we saw them fifteen miles or more out at sea on billows of considerable magnitude. On the ocean they are driven by a sail. They carry a large sail, and run very close to the wind; and when it is desirable to give them more wind than they could carry without capsizing, men crawl out along the arms and stand upon the out-rigger, while their craft flies before the breeze, and their little support is



STREET SCENE IN COLOMBO.

dashed through the waves, which completely envelop the daring fisherman. The speed these boats make under these circumstances is surprising, while the indifference of the natives to the apparent danger goes to show that they are as much at home in the water as on the land. Indeed, this is the case with all the natives who live on islands in warm climates; water is not to them an unnatural element.

Upon landing, I was met at the customs sheds by a crowd of natives, every one of whom manifested the greatest interest in my welfare. Several, more bold than the rest, greeted me as an old friend, in such language as they could command, stating that they knew me when I was there before, and remembered me well! As I marched up the street, I might have been taken for an individual of no small distinction, so great was the throng that pressed around me. It was amusing at first, but soon became tiresome. The only way to get rid of the parasites was to ignore them entirely, though some of them had to be told to "be off" in a tone that betokened no weakness of purpose if they failed to do so. Occasionally an appeal to a policeman was necessary. The older beggars soon gave it up, and went to look for another arrival, but several naked youngsters ran along before me, rubbing their stomachs and crying, "Me hungry, me no food, no fadder, no mudder; me hungry."

The streets in the modern part of the town are broad and shady. Colombo contains one hundred and twenty-five thousand inhabitants. The island has a population of three million and an area of twenty-five thousand square miles. The southern end of Ceylon is but six degrees north of the equator, so that there is but little variation in the climate, which generally maintains an annual average temperature of eighty degrees, or sometimes a little higher. The rainfall is abundant, especially in the monsoon season when, as we sometimes say, it does not

rain, but pours. Vegetation flourishes in great luxuriance. The cocoa palm and other tropical trees grow naturally wherever an opportunity is given.

The Oriental Hotel, on the water-front, is a fine building and a sumptuous hostelry. Besides this one, there are two or three other good hotels built and managed by Europeans for travelers by sea. After a visit to the post-office, attention was attracted to the neat little carriages backed up against the curbstone. They were in the form of light carts with springs, hooded, cushioned, and comfortably inviting. Their motive power was a man, who, placing himself between the shafts and grasping one in each hand, would trot off with the agility of a horse, in fact, with much more celerity than the poor specimens of horse-flesh we saw around us. These were jinrikishas, and though totally opposed to the idea of one man's riding another, curiosity and the urgent solicitude of the human horses prevailed upon me to have one trip. It was a novel experience, and not unpleasant, except for the sight of the nearly naked fellow who was tugging in the shafts while streams of sweat coursed down his person. But there was no bother with whip or reins, though I did long for the latter, since it was impossible to talk with the man, as it would have been with the ordinary horse. So he was allowed to take his course. He chose a very interesting one indeed, so that it was a pleasure to pay him his small fee when the journey ended where it began. The services of a competent guide and a horse were obtained with which to visit more remote parts of the city.

BUDDHISM.



ERE we are to obtain our only view of Buddhism; for though this religion had its birth in India, it has been very nearly expelled from the land of its nativity, the vestiges of a few relics only remaining. But here in Ceylon it has obtained a firm footing. Of the population of the island more than one half are followers of Buddha. Half a million are Hindus, two hundred thousand are Mohammedans, and one hundred and fifty thousand profess to be Christians. The latter are mostly the result of the labors of the Roman Catholic missionaries, and it is perfectly safe to say that this class do nothing more than profess Christianity, and in many cases do even that very faintly. In making the transfer from Buddhism to the Catholic Church, the individual need not revolutionize his sentiments or practice to any perceptible extent. As the church gains influence, she is able to hold out inducements of a temporal nature; and this, to the poor wretches who struggle with hunger and destitution for the merest livelihood, is no small temptation. The scruples which they may have upon the point of abandoning the religion of their fathers are overcome by the thought that there is no practical difference between this and that required in their relations to Buddha. As this is our first, and will be our last, look at Buddhism, a brief sketch of the system may be in place here.

“Buddha” is an ascriptive title rather than a proper name. Its meaning is “the enlightened.” The religion known as

Buddhism has existed for nearly twenty-five hundred years. Its founder was Gautama, a royal prince, whose home was in northern central India. After marrying happily, a son was born to him, and his home and prospects for the future contained everything which from a natural standpoint could make life desirable. But in the midst of these scenes upon which the heart naturally dwells with delight, even in contemplation, and which but few can ever realize, Gautama's heart conceived an abhorrence for the vanities of life. He brooded over its uncertainties and the unavoidable dissolution which awaits all earthly things. His father sought to divert his mind from these melancholy reflections by surrounding him with all that wealth and honor could bestow; but it was to no purpose. He chose to leave all that heart could hold dear, to cut in sunder every tie that bound him to earth, and by a life of rigid asceticism and contemplation to discover, if possible, the secret of true happiness and peace.

Upon the night in which his first-born came into the world, he turned from his home, without a farewell word to his beautiful and affectionate wife, or one look at his newborn babe. Accompanied by his servant, he passed hastily into the wilderness, at the border of which he dismissed his servant and sent him back with the horse. Exchanging his robes for the rags of a mendicant, cutting off his long hair, the sign of his high rank and caste, he devoted himself for six years to rigorous meditation in which posture his images represent him, as seen in the illustration. At this time he was tempted to give up the struggle and return to a more congenial life; but his few followers deserting him, he once more resolved to continue his meditations. So he seated himself under a tree, where he remained for weary months, until, of a sudden, light broke in upon his soul, and he went forth to preach his new-found doctrine to others. The tree under which he had sat became to

him and his followers the most sacred spot on earth, and was called Bohidruma (the tree of intelligence), whence we have the bo-tree, which is held in sacred veneration throughout India, the title being applied to the pippul-tree.

The principle of Gautama's philosophy, briefly stated, seems to be that existence is an unmitigated evil; that the only way to escape its evils is to ignore its fact, and to live as nearly as possible as if there were no life. It is therefore necessary to



IMAGE OF BUDDHA.

labor to quench, snuff out, beat down, and exterminate every natural emotion, and become absorbed in the contemplation of the abstract. To him there was no God such as the heart naturally venerates, much less such a one as the Bible reveals. Gautama, being a Hindu, retained his idea of the transmigration of souls and the final extinction of individual existence by absorption into an indefinite "original" called "the Nirvana." With the private life of Buddha no fault is found. His teachings embrace lofty sentiments of self-abnegation and moral ethics.

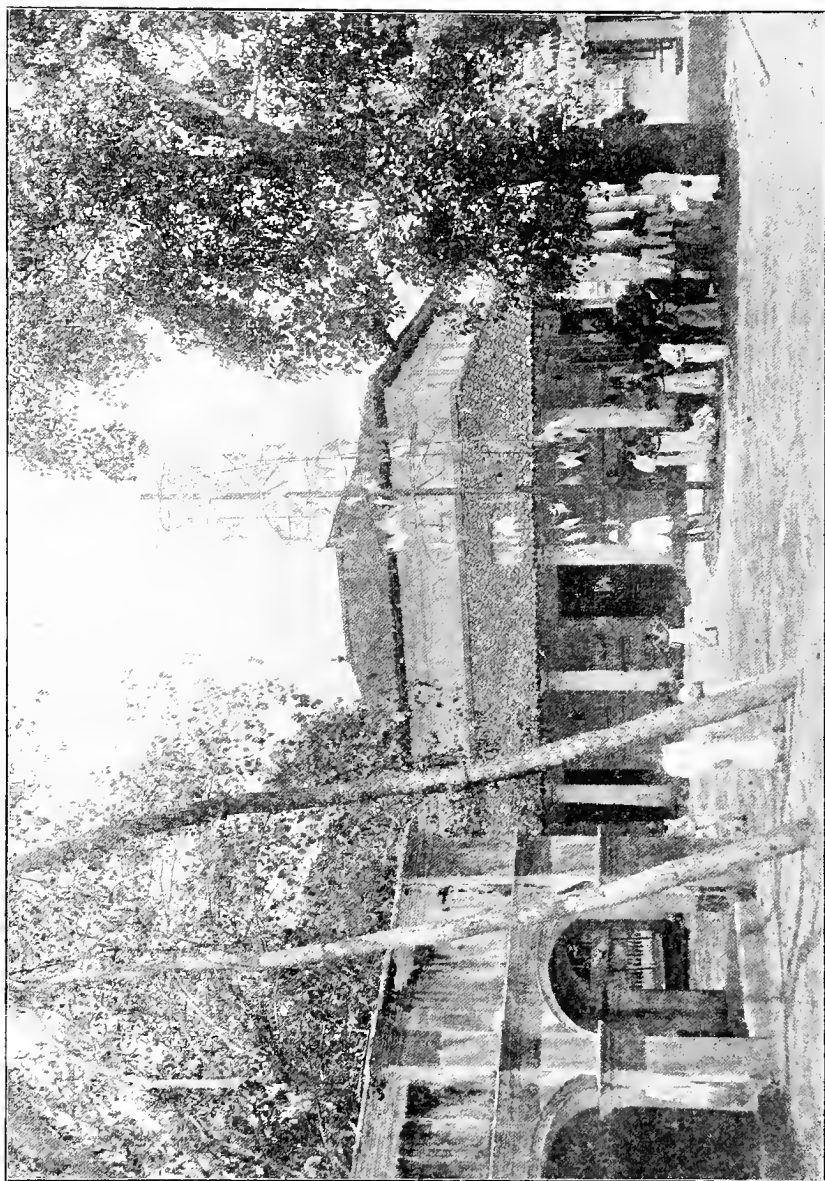
The following concise statement of Buddhism is from a good authority :—

“ The key of the whole scheme of Buddhist salvation lies in what Gautama called his Four Sublime Verities. The first asserts that pain exists ; the second, that the cause of pain is desire or attachment — the meaning of which will appear farther on ; and the fourth shows the way that leads to Nirvana. This way to Nirvana consists in eight things : right faith, right judgment, right language, right purpose, right practice, right obedience, right memory, and right meditation. In delivering his precepts, the Buddha considers men as divided into two classes.— those who have embraced the religious life (*Sramanas*), and those who continue in the world, or are laymen. These last are considered as too much attached to existence to feel any desire or have any hope of emancipation, at least at this stage. But there are certain precepts which it is necessary for all to obey, that they may not bring greater misery upon themselves in their next birth, and rivet the bonds of existence more indissolubly. There are ten moral precepts or ‘precepts of aversion.’ Five of these are of universal application ; namely, not to kill ; not to steal ; not to commit adultery ; not to lie ; not to be drunken. Other five for those entering on the direct pursuit of Nirvana by embracing the religious life are : to abstain from food out of season — that is, after mid-day ; to abstain from dances, theatrical representations, songs and music ; to abstain from personal ornaments and perfumes ; to abstain from a lofty and luxurious couch ; to abstain from taking gold and silver. For the regular ascetics or monks, there are a number of special observances of a very severe kind. They are to dress only in rags sewed together with their own hands, and to have a yellow cloak thrown over the rags. They are to eat only the simplest food, and to possess nothing except what they get by

collecting alms from door to door in a wooden bowl. Only one meal is allowed them, and that must be eaten before mid-day. For a part of the year, they are to live in forests, with no other shelter except the shadow of a tree; and there they must sit on their carpet even during sleep, to lie down being forbidden. They are allowed to enter the nearest village to beg food, but they must return to their forests before night.

“Besides the absolutely necessary ‘aversions and observances’ above mentioned, the transgression of which must lead to misery in the next existence, there are certain virtues or ‘perfections’ of a supererogatory story or transcendent kind, that tend directly to ‘conduct to the other shore’ (Nirvana). The most essential of these are almsgiving or charity, purity, patience, courage, contemplation, and knowledge. Charity or benevolence may be said to be the characteristic virtue of Buddhism,—a charity boundless in its self-abnegation, and extending to every sentient being. The benevolent actions done by the Buddha himself, in the course of his many millions of migrations, were favorite themes with his followers. On one occasion, seeing a tigress starved, and unable to feed her cubs, he hesitated not to make his body an oblation to charity, and allowed them to devour him. Benevolence to animals, with that tendency to exaggerate a right principle so characteristic of the East, is carried among the Buddhist monks to the length of avoiding the destruction of fleas and the most noxious vermin, which they remove from their persons with all tenderness.”

Buddhism in its best phases, as taught by the philosopher himself, presents the spectacle of a soul struggling with the ills of sinful, mortal life, as they appear to the human understanding, without the help of divine grace or the enlightenment of the wisdom that comes from above. It is humanity profoundly impressed with an indistinct sense of its own



needs, coping single-handed with the problem of its own salvation. The picture is dark both in foreground and in background. Its perspective is unrelieved by one single ray of hope beaming from the spiritual world. It comes to those who are sick with sin, and depicts their dreadful condition. prescribes ashes and gall for their sorrow, with the hope (?) of final extinction at last. Analogy and nature taught Gautama, to some extent, the character of sin, and observation showed him some of its common forms. But it was only a human conception of sin, and the remedy was but human. How has the grand scheme worked out in practical life?—Just as every earth-born scheme of human redemption from sin has terminated and ever will terminate—in utter failure. Gautama had not the remotest thought of posing as an object of worship; he endeavored to teach the contrary of earthly ambition. But his followers soon lost sight of even the main elements of the virtue which his system embraced. Buddha became a god to them, and his philosophy degenerated into the most senseless idolatry. There was in it no divine element. Separated from Jesus Christ, the world has not the slightest power to save itself nor even to check its downward career to everlasting ruin.

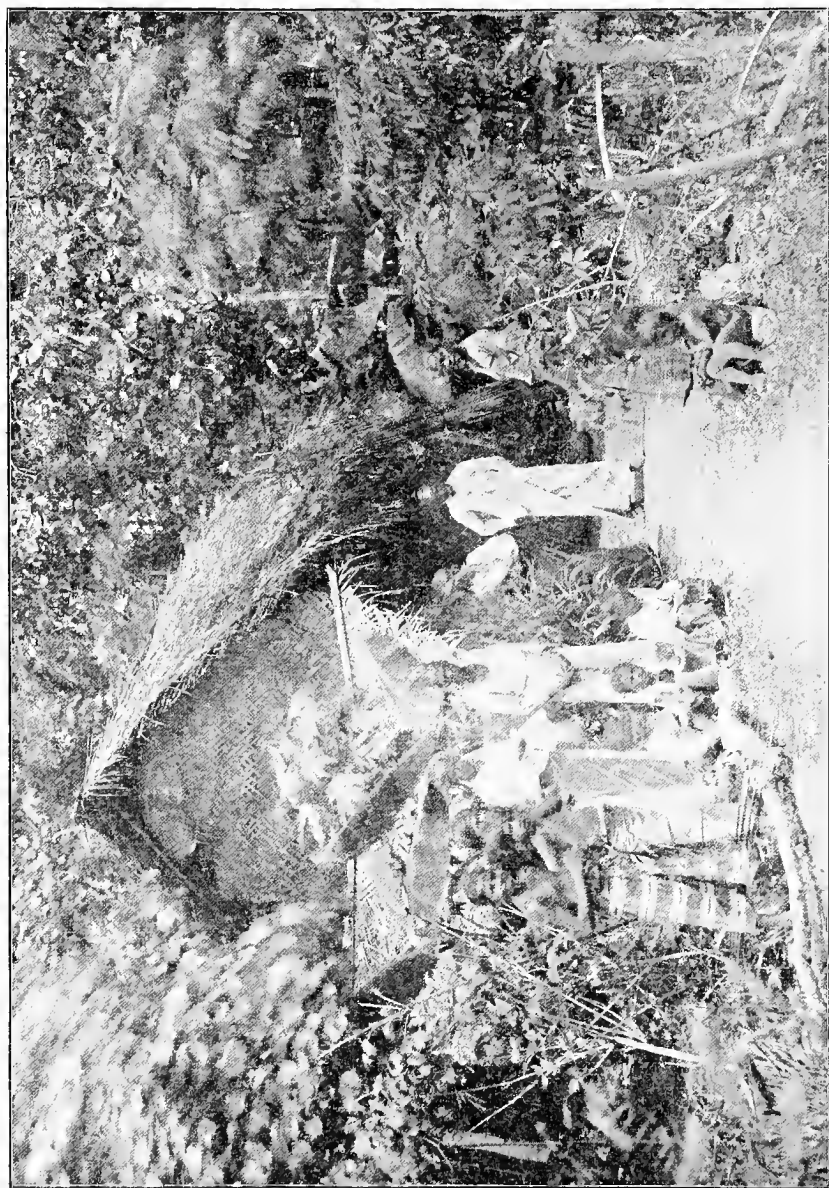
The visit to one of the temples was one of interest, and confirmed the conclusion reached in reference to the practical workings of the system. In front of the inclosure stand two or three towers of light frame-work, which were hung full of rags. These flapping in the wind repeat prayers in behalf of the individuals who have hung them there; so that a man may hang his bit of cloth upon the prayer-tower, and go about his business with the happy assurance that his prayers are going on continually. The same superstition is seen in Thibet in the mammoth prayer-wheels, in which are placed images of Buddha and prayers innumerable, the wheels being turned by

horse-power, wind, or water-power. Each revolution is supposed to develop, in behalf of the one for whom it is turned, all the virtue there is in the entire outfit. This it probably does. Smaller wheels are very common. Some are carried in the hand or set up by the wayside, as I have often seen in the Himalaya Mountains. They turn nimbly on a spindle, and those simple souls suppose that in turning them they receive great merit. These foolish ideas have their counterpart too in Christian countries. They forcibly remind us of the very familiar story of the man who, to save time, had his evening prayer printed and pasted to his bedpost, and would point to that as his sentiments before jumping into bed. Although this is an exaggeration of the facts, it doubtless represents quite correctly what, in the minds of many worldly-minded professors, passes for devotion.

Buddhism has extended over a great portion of Southern Asia, and holds under its shadow five hundred million people, or one third of the inhabitants of the earth. But its popularity is no criterion of its success. The question by which it should be tried is, Does it save men and women from sin and its consequences? Does it elevate its devotees in intelligence and morality, and bring to them knowledge and happiness? It is of the earth, earthy. Beneath the weight of human degradation and its own inherent weakness, it quickly sunk to its own level of heathen superstition, and became entirely impotent for any good in the dire necessities of the race.

SIGHTS IN COLOMBO AND MADRAS.

NSIDE the temple we find a corridor extending around the inner wall, on both sides of which are figures of Buddha in a sitting and pensive posture. Each of these is a shrine at which small lamps of cocoa oil are kept burning; the walls are adorned with frescoes of historical events. Upon one side is a recumbent image of Buddha over twenty feet long, in which he is represented lying upon his right side. The figure is covered with gilt, and inclosed in a glass case. It was expected at this place, as at every similar one, that the officiating priest would receive a small present of money. As we were about to leave, the principal portion of the worshipers were transformed at once into a pack of beggars, whose importunities passed far into the realm of impudence. One girl, of perhaps fourteen years, more advanced in the art than most children, had in her hand a beautiful nosegay which she continually urged me to accept. Finally, seeing that I did not care for it, she placed it in my hand, and after waiting for a response of coppers, which was not forthcoming, she demanded pay for her flowers. But I stepped into the carriage and drove away, retaining the flowers. She ran alongside the carriage, insisting upon pay; but when she did not get it, she watched her opportunity and, springing up, caught the flowers from my hand before I was aware of her movements. But they would hardly serve for another trick without being repaired!



HOUSE AND FAMILY IN COLOMBO.

Tobacco-chewing, one of the foulest practices of modern Christendom, finds a rival in Ceylon and India in the disgusting habit of chewing the betel leaf. Men, women, and children seem to chew this substance almost constantly. It is chewed in a green state, and is therefore juicy. The dark red color of the juice is allowed to discolor teeth, lips, and the adjacent external territory, with a reckless disregard for personal appearance. The taste of the green leaf is of a spicy flavor and not so pungent as that of tobacco, but its deep and copious coloring matter renders its use about as disgusting as that of its civilized (?) congener.

The inhabitants of Ceylon are of various origin and shades of color, from the white British officer to the coal-black Ethiopian. Besides the Cingalese, or native dwellers, the prevailing element is the Tamil from the adjoining shores of Southern India; next are the Arabs, then the Malays, the Abyssinians, and others. The Europeans number about five thousand. Ceylon is a dependency of the British empire. The administration is in the hands of a governor appointed by Great Britain, and assisted by a council of five. Ceylon was formerly noted for the coffee which it exported, but its culture having been almost wholly discontinued on account of diseases of the plant, tea has taken its place. In 1879 coffee was exported to the value of over fifteen million dollars; in ten years it had fallen to one tenth of that amount; and during that time the production of tea increased in the same proportion. Other articles of export are cinchona, cocoa-nut oil, and cinnamon. The money of Ceylon is the rupee divided into one hundred cents, instead of the pice and pies of India.

The fruit and vegetable market, situated in the center of the city, is a most interesting sight to visitors. The strange varieties of vegetables, fruits, and flowers constitute a museum to the stranger, and afford him a large amount of pleasurable

study. The city is nearly divided by a large fresh-water lake formed by water from the mountains. The principal park is called the Cinnamon Garden. This is not, as one might be led to suppose from the name, a garden where cinnamon is cultivated, but a public park in which all sorts of trees, shrubs, and flowers grow. In the midst of the park stands the Government Museum, a place of exceeding interest on account of the strange specimens it contains. But the entire city partakes so much of the nature of a park that one does not appreciate the really beautiful garden so much as he would if it graced some other city. For on all sides the stately palm, loaded at this time with ripening clusters of nuts, the spreading mango and rubber trees, the much-heard-of banyan, with cinnamon trees and luxuriant banana plants growing everywhere, form a continual scene of loveliness. In the European portion of the city many of the residences are very beautiful, the attractiveness being greatly heightened by the lavish display of foliage and flowers. A walk out on the breakwater, as far as the dashing seas would permit, in company with a Christian English policeman, formed an agreeable feature of the day, which was pleasantly finished by a drive along the Galle Face, a sea-side promenade, ornamented with boulevards, walks, and beds of choice flowers. Upon the sandy beach the rolling breakers are constantly displaying their graceful and majestic forms.

Our vessel from Colombo to Calcutta was the "*Chusan*," from London. And as it was at the beginning of the cool season, it was full of passengers returning to India after their summer vacation. Among the passengers was a goodly number of missionaries, some of whom were going out for the first time. The strait between Ceylon and the mainland of India is not of sufficient depth for large vessels, so the trip to Calcutta has to be made by sailing around the southern and eastern sides of the island. It being fine weather, we enjoyed a

delightful ride, nearly all the way in sight of the lovely mountains and ragged cliffs of the land where "every prospect pleases, and only man is vile."

Leaving Colombo at half past five on Friday evening, we neared the harbor of Madras late on the afternoon of Sunday. The shores are so low that at a distance of ten miles or more the city appears to be sitting upon the water, for the buildings are in sight some time before the land can be seen.

The city being built upon the open beach or roadstead, the harbor is an artificial one, formed by two arms of a breakwater built of immense blocks of concrete tumbled into the sea, instead of being laid in symmetrical shape as at Colombo. The two arms do not quite meet at their extremities, thus leaving an opening through which vessels pass. Ships are not able to come to the shore, but loading and unloading must be done by means of lighters and small boats.

Madras is the third city in India. It is located on the Bay of Bengal, about midway between the southern point of the country and the mouth of the Ganges. Its population is four hundred and thirty thousand, composed mainly of Tamils and Telugus, the two principal nationalities of Southern India. The city stands upon, or very near, the line that divides their territories. The natives of this part of India are much darker than those farther north. Here England gained her first foothold in India. Madras was established by the British, represented by Francis Day, in 1639. Long-continued missionary work has been bestowed here, and it is claimed that there are forty-five thousand Christians in the city. There are about thirty Christian church edifices, some of which are of large size and comfortable appearance.

Arriving in the harbor late in the evening, no attempt was made to go ashore except by those who had now reached their destination. Among these were two young ladies who

had come to meet their going-to-be husbands, whom they had never seen before that evening, when they came on board to meet them. The ladies had come in answer to advertisements, and appeared to be persons of culture and gentility. The exciting interest with which they met their future companions was shared by all the passengers who had formed their acquaintance. So far as an onlooker could observe, there was no shadow of disappointment in the meeting to mar the prospect of a happy future.

The following morning we were notified that the vessel would remain but a short time in port, therefore no time was to be lost. There was no difficulty in finding a conveyance ashore, for the moment one appeared to be contemplating such a move, the natives would eagerly scramble over each other to get him to go in their boats. After quite a scrimmage of this kind, I made an agreement with a party who was to take me to shore and return for a stipulated sum. The boats in this harbor are great lumbering craft built for cargo, of rude planks sewed together. They are propelled by from six to ten coolies with paddles consisting of round paddle-blades fastened to the end of long, slender poles. Our boat, on account of its size and weight, could not come very near the shore; therefore I was loaded upon the shoulders of three men, who took me to dry land. For this service each demanded a fee, having paid which, I was told that the price agreed upon for the trip would answer for only one way, and I would have to pay the same for my return. I did not argue the case then, but concluded that I would see about it later.

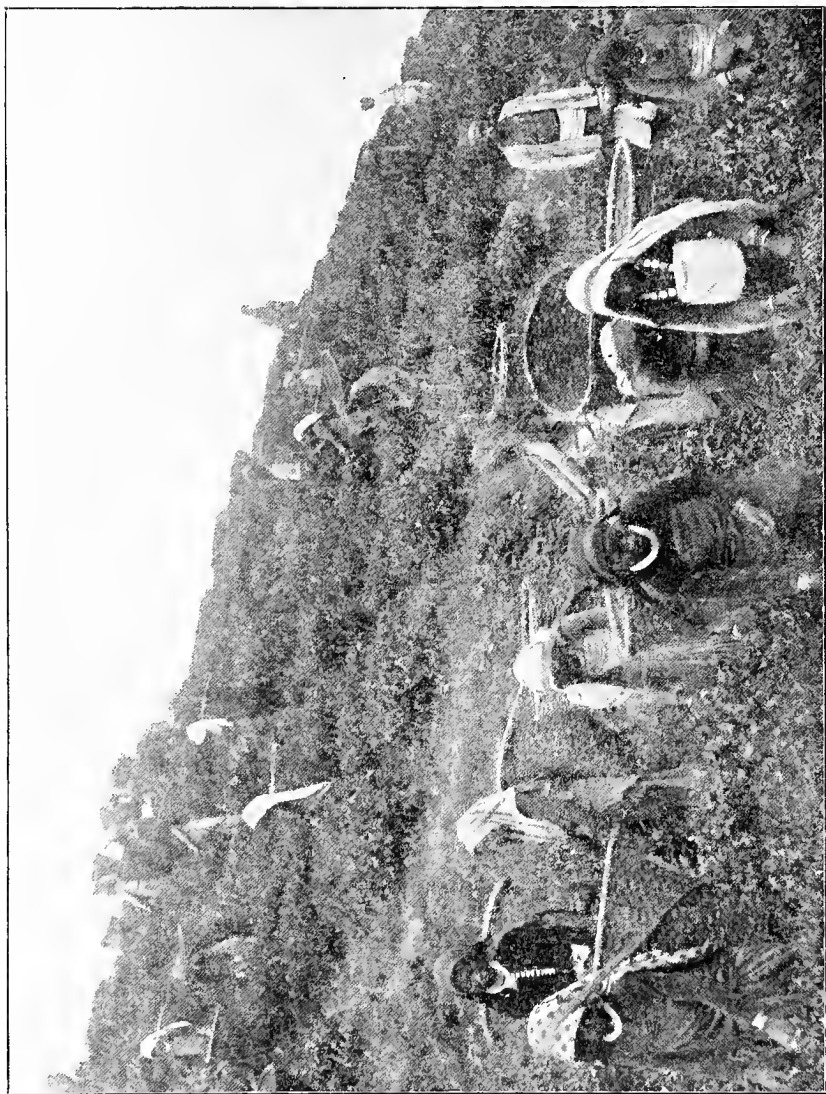
It turned out that one of the men in the boat was a professional guide, who attached himself to my service with a devotion that was really interesting. Shake him off I could not; so, making a virtue of necessity, I bargained for his services, with a carriage. He proved to be competent, and was

worth all he asked in defending me from a worse crowd of beggars than I had ever dreamed of. I was traveling entirely alone, and often found it a great disadvantage to have to cope single-handed with a multitude who regard the traveler as their legitimate prey, from whom they must wrest the very last cent by begging, swindling, or cajolery. In a country where a very few cents is an ordinary wage for a day's work, an hour or so vigorously spent upon a stranger's sympathy or gullibility will sometimes permit them to take two or three holidays. On this particular occasion, an attempt was made to take advantage of my apparent greenness, but in the main it proved a bootless pursuit, for it does not require very much acuteness of vision to perceive their knavish tricks.

The People's Park, the burning-field, where the dead are cremated, the central market, and a general drive through the city comprised my visit to Madras. The first-mentioned point is not worthy of special attention when compared with the botanical and zoölogical gardens to be seen in many other places. The sight of some strange animals was of interest, though of these the alligators, who possess two pairs of eyes, one upon the upper and another on the under side of the head, only were remarkable. This is a very convenient arrangement for creatures that have to look both up and down for their food. The keeper would roll them over for inspection, and stir them up with a pole for their exercise and our amusement.

The very crowded condition of the cities impresses the stranger in all these Eastern countries. The people live in swarms. Even the villages are compact; hence one who is accustomed to the liberal room of Western towns would get but an inadequate idea of the population of a city from its apparent or comparative size.

A boy for the first time in a menagerie does not gaze with greater wonder and interest upon the strange sights than does



TEA GARDEN NEAR DARJEELING.

a man from Northern civilization look upon the continually shifting panorama of strange scenes that is passing before his eyes, as he visits the "other side" of the world for the first time. Everything he beholds is different from what he is accustomed to see. The color and manners of the people, their strange dress, strange buildings, bazaars and shops, modes of conveyance,—in fact, every feature upon which the eye rests,—all are new and strange. At the close of the first day one could write almost a volume on the remarkable things he has seen. But in a very short time he will again be surprised,—this time at himself; for he is becoming so accustomed to these things that they no longer attract attention. When asked to tell what he has seen, he has forgotten his first impressions, and can recall but little that is worthy of remark. Thus rapidly does the mind accommodate itself to its surroundings!

As soon as I was seated in the boat for the return, and we had fairly pushed off the shore, pay,—double pay,—was demanded, which was promptly refused. I was told that they would not row me to the ship unless I paid them. I signified my willingness to stay where we were, and so we lay quiet for some time; but fearing that the vessel might leave, I ordered the crew to take me on board. Verbally refusing, yet practically yielding, by slow degrees we reached the ship; but then they carefully kept clear of the gangway, and insisted upon having their pay. My answer was that they would get nothing till I was on the ship. I was near the middle of the boat, and apparently indifferent about getting off, as I saw that the vessel was not going for some time. Seeing me so comfortable, they too became careless, and let the boat bump against another which was tied to the ship's companion-way. Before they realized it, their passenger was skipping across the other boat and up the ladder. They quickly followed, angrily

demanding their money. Reaching the deck, they received the sum agreed upon for the round trip, and for their further trouble were unceremoniously tumbled off the steamer by the boatswain and his men.

The man who acted as guide was not at all satisfied with the liberal price agreed upon for his services, and the driver of the carriage insisted that he had not received his pay. In short, every man of them who had volunteered any trifling service or advice wanted pay. The guide assured me in starting out that he was a good, honest Christian; that he gave all his money to God, and did not use it for himself, or his mother, or his wife, or his sister, but gave all to the Lord. Yet he showed his bringing up in making change by trying to cheat me every time an opportunity offered itself.

Considering the character of my experience, it was with no particular regrets upon my part that we sailed out upon the broad Bay of Bengal. The chief officer asking me what I thought of Madras, I could but reply that it was the best place to get out of that I had ever seen. Let us stop here to look at this matter in the sober light of a better experience and wider observation. People from our civilization usually obtain and carry away from India the opinion that the natives are a race of unmitigated liars and thieves; and they attach to the character of the people all the opprobrium which such a reputation carries in countries of Christian education. This is, however, a wrong estimate of their real character; for a person's character depends upon at least two things: first, the standard by which he has been educated; second, the faithfulness with which he lives up to that standard — not his fidelity in living up to what has been taught us, but to what has been taught him. It is unreasonable for us to hold people in unenlightened countries amenable to our own moral code, when these principles have not been taught them.

FROM MADRAS TO THE HIMALAYAS.



WE left Madras at noon on Monday ; and as the pilot who took us out of the harbor was leaving the bridge, he was overheard to remark that there was a heavy cyclone on the other side of the bay, next to Burmah, and as it was making its way northwest, we would probably meet it. These words quickly going around among the passengers caused some uneasiness, for a cyclone in these waters often means destruction to the vessels that happen to be in its path. But the outcome proved the wisdom of that old proverb which tells us not to trouble trouble till trouble troubles us.

The quantity of silt that is brought down by the Ganges and Brahmapootra rivers and discharged into the bay, forms extensive bars which render navigation difficult for more than fifty miles below where the mouths of the rivers are reached. At this distance from the mainland the pilot-station is located on a ship at anchor. We picked up our pilot still farther out at sea, on the afternoon of Wednesday, and slowly made our way toward the entrance of the shifting channel. During that night we had an experience which called to mind the prediction of the Madras pilot. As usual, nearly all the passengers were sleeping on the open decks. The heat below was too oppressive for sleeping, and so the obliging stewards spread our mattresses and coverings in any eligible spot which we might choose. My location was the cover of the main hatch forward. At midnight we were suddenly aroused from

our peaceful slumbers by a dashing rain, accompanied by blinding sheets of lightning and almost deafening peals of thunder. To us there seemed to be no preliminaries to this storm. If there were, we were not made aware of them, and before we could scramble out of bed and under shelter, what little clothing we had on, together with bed and bedding, was thoroughly drenched.

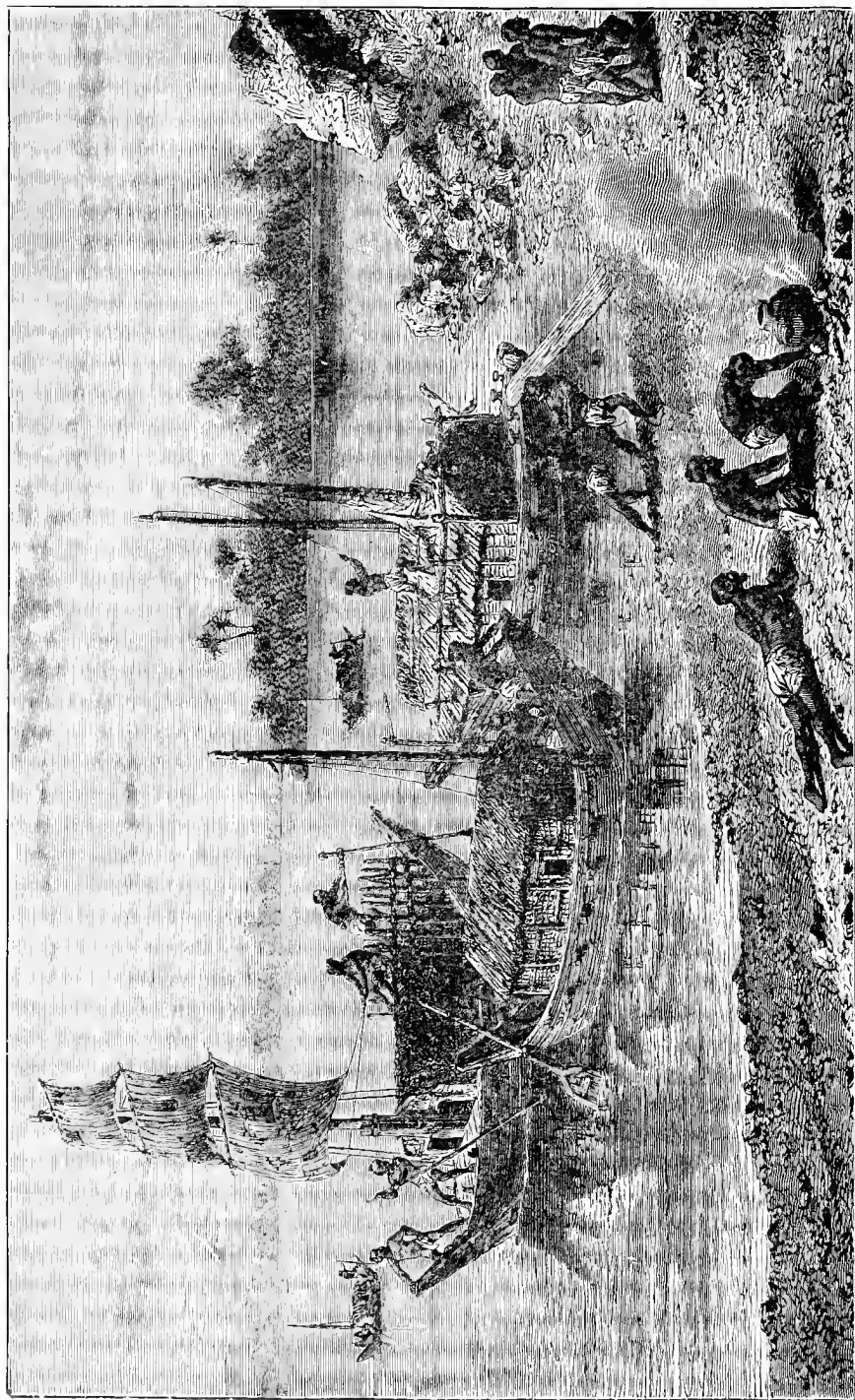
But that was not all there was to it, for to be so rudely awakened from peaceful sleep into the wildest commotion of a tropical storm, was rather too much for some weak nerves; so while some were laughing and wringing their clothing, others were screaming and wringing their hands, thinking that we were at the mercy of the dreaded cyclone. And, as if to add to the confusion, the ship's engines were stopped, and the great whistle shrieked out its warning to other vessels to keep clear of us. There was hardly any wind, so that the sea was reasonably calm; but such torrents of rain, such crashing and flashing of aerial artillery, I never had heard or seen equaled. It was my privilege to comfort a poor Eurasian, a government telegraph officer, who was so frightened that he rushed about moaning in terror. Not feeling any fear on this occasion, I enjoyed the demonstration, though impressed with a sense of human helplessness in the presence of such forces. In a short time, the storm having passed over, we were on our way again. But before morning the vessel anchored, as it became dangerous to proceed without daylight.

That branch of the delta which we were seeking, and upon which Calcutta stands, is called the Hoogly River. It is formed by the junction of the first two off-shoots from the Ganges, and in this united form it is one hundred and twenty-five miles long. Being a branch of the sacred river, the same character is attributed to it. Indeed, it is regarded as the most sacred portion of the delta. The first land we reached

was the island which bears the name of Saugur. It is quite a body of land, and is regarded as an especially sacred spot, since it is the place where "Mother Ganges" loses herself in the sea. At this point some of the most celebrated of Hindu feasts and ceremonies are carried on, and at certain seasons the devotees flock here by thousands. It is here perhaps that we have more authentic evidence of the practice of Hindu women casting their babies to crocodiles than anywhere else in India. It is strenuously denied by many that such things ever took place.

Many, also, who are well-versed in the customs and history of the people, reject the much-talked-of story of self-destruction under the car of Juggernaut, as something altogether improbable. Sir Wm. Hunter, for instance, speaks of the report in this manner: "Nothing can be more unjust than the vulgar story which associates his car-festival with the wholesale self-murder of his worshipers. Vishnu is always a bright and friendly god, who asks no offerings but flowers, and to whom the shedding of blood is an offense. The official records and an accurate examination on the spot disprove the calumnies of some English writers on this subject."

As regards the Juggernaut story, it is probable that in the crush and excitement, when many thousands were struggling to obtain places at the ropes, some would stumble and fall under the massive wheels. Still further, it might be that some forlorn or aged persons to whom life seemed a burden would commit suicide in this way. But it is not probable that the custom was either sanctioned or practiced to any extent as a voluntary sacrifice of human life. In regard to casting babies to alligators, it is not unlikely that in a time when the murder of female infants was practiced to a horrible extent, and sanctioned by common consent, this way of disposing of unwelcome children was resorted to. But it would be difficult,



BOATS ON THE RIVER GANGES.

at the present time, to discover any trace of such a revolting custom, especially since infanticide is made a crime by law.

No sooner had we approached near enough the mainland to obtain a view, than the idea of "India's coral strands" quickly vanished. The shores are muddy here, and the whole region is but the alluvial wash of the river deposited in the ages past. Signs of life soon appeared on either bank, and it was more than one pair of eyes could do to take in all the sights that were presented to the right and to the left, together with the medley of strange craft that were continually sweeping by. It is eighty miles up the river to Calcutta. On our ship all is bustle and expectancy. Among all our passengers there seemed to be but one who was not anticipating a reception by friends. Those who were coming home kindly pointed out to strangers and named the various points of interest. As we drew near the city, jute-mills, cotton-factories, and other manufacturing establishments appeared. We sailed past the Botanical Gardens, and entered the narrow channel between two solid rows of vessels which lined either shore. They were anchored to buoys, and ranged five or six abreast for a distance of over one mile. I have never seen so large an assemblage of sailing craft in any port as were gathered there. Here were ships of all nations, some of which had evidently been waiting long for a cargo.

At about two o'clock on the afternoon of November 3, we drew up to the wharf. The gang-plank was soon thrown up to our deck, and we entered heathendom in earnest — but not such a heathendom as our childhood fancies had painted. Calcutta is called the "city of palaces" in irony by the visitor, but in reality by its denizens; but whatever we call it, it is a mighty metropolis, full of the hum and hubbub of business. It being the capital of the country, quite a number of Europeans are naturally and necessarily drawn hither. In the out-

lying portions of the city, and along the magnificent boulevard which faces the river, are residences of the wealthy classes, both native and European.

After three weeks of living on shipboard, and then landing in this strange, confusing place, nothing seemed so desirable as a quiet spot in which to get square with the world once more. Learning that the train for Darjeeling left at about four o'clock, I made haste to transact a little necessary business, and was driven to the railway station in a close-covered, square-topped carriage called a "gharry," which in India takes the place of a hack. Within two hours from the time of disembarking, I was leaving the opposite side of the city, drawn by the iron horse at a flying rate of speed. The train glided along with a smoothness that was very pleasant. The carriages of the first and second classes are generally twenty feet in length, and divided into two compartments which are entered through doors from a platform, or at the side. Along each side is a seat of good width, and a third one with a reversible back runs through the middle. Above the side seats are two folding shelves which may be let down at night to serve as berths. Nearly everyone traveling in India carries his bed with him. It need not consist of more than a blanket and a pillow, or it may be a more elaborate outfit. The railways supply sufficient carriages so that not more than five passengers need ride in a compartment, and generally not more than three; and a rupee judiciously bestowed upon the guard, or conductor, will generally give a European passenger sole occupancy. When night comes on, he spreads his bed on the long seat, and quietly rests till morning.

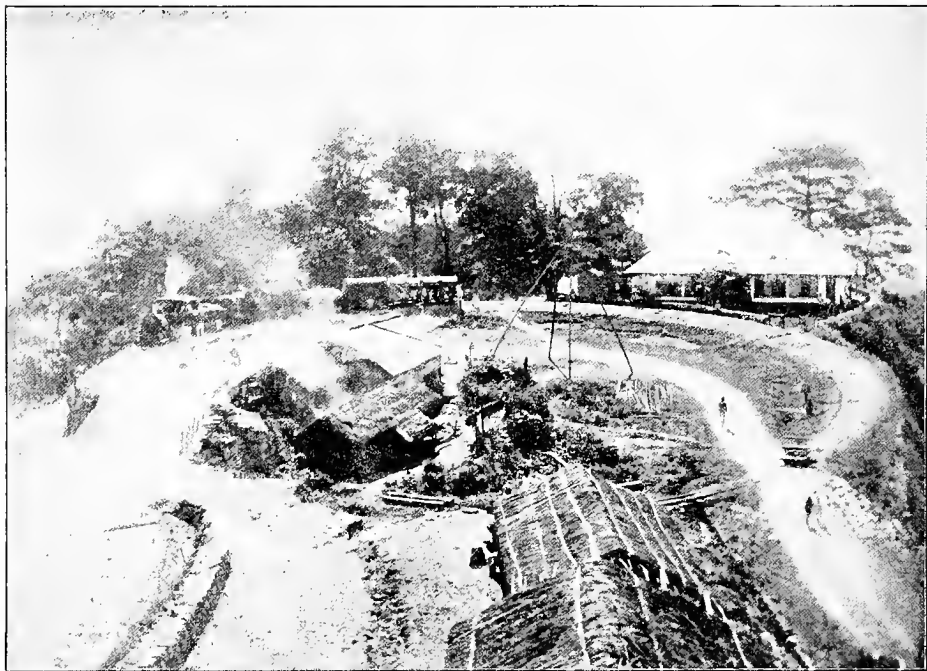
On this occasion our journey was rudely broken at about nine o'clock in the evening by arriving at the banks of the Ganges River, where it was necessary to transfer. On the deck of a comfortable ferry-steamer I thoroughly enjoyed

the moonlight ride of four or five miles on the majestic stream. I must confess to some strange impressions that evening,—so far away from friends, and floating calmly down that river whose name was associated with the weird and mystical realms of childhood's fancy. At this point the river has its greatest volume. It has received its last tributary, and has not yet divided its waters. Reaching the other bank, we were soon ensconced once more in a comfortable temporary bed, and there permitted to sleep till the sun was ready for another day's business.

We reached Siliguri in time for breakfast. All night we had been riding across the level Gangetic plain toward the Himalayas to the north. Thus far, we had gained practically nothing in altitude. But for some time the snow-topped mountains had been looming up before us, and now we were at their base. We must now exchange the ponderous train of the valley for the light mountain climber, which runs on a two-foot gauge. There stood a vigorous looking little ten-ton engine, having its entire weight upon its driving wheels. The carriages, accommodating about sixteen passengers each, are not much larger than an ordinary omnibus, on account of the sharp curves in the line. The sides are open all around, though they may be closed with curtains. We are soon ready for a start upon the most intensely interesting ride that it has ever been my fortune to take. There now remained a little over fifty miles of distance to Darjeeling. One fourth of this is through jungle and forest before the ascent really begins; then in the next thirty miles we must rise seven thousand four hundred feet and then descend four hundred in the latter part of our journey. As we begin to rise, we are impressed with the grandeur of the heights that tower overhead. But we soon find that these were all low foot-hills, and having mounted them, there are others like them still be-

fore us; and these being at last beneath us, we are almost awestricken to see yet grander heights, and to be told that we must gain not only those but others beyond.

The government road from Sikkim to Thibet is followed very closely, though when the grade becomes too steep for the engine, detours are made for loops, switchbacks, tunnels, and



THE DARJEELING RAILWAY.

every other device by which altitude may be gained by steam-power. There are double loops, figure 8's, and zigzags along the mountain-sides. A double loop is shown in the engraving. Small sections of track may be seen on each side of the picture, and the rails emerge from the ground near the center of the picture. As we gain in height, the landscape below us expands to our view. The plucky engine puffs away at

its load, and succeeds in whirling us around sharp curves and over frightful bridges, as rapidly as one cares to ride in such places. A yawning precipice is now directly in front, to the very edge of which the engine rushes, then suddenly turns, and in an instant the passenger is startled to find himself clutching the arms of his seat, while he is hanging over an embankment down which he can look many hundred feet perpendicularly. Glancing over the plain below, to the farthest range of vision, he sees the land bathed in golden sunshine, through which the rivers run like silver threads. Above and beyond him he sees the towering heights of the everlasting mountains; never has he been so perfectly impressed with the greatness of the works of his Creator.

As we ascended, the precipices increased in dizzy height, till at last it became necessary for me to turn my face to the wall of rock that rose above us on the opposite side; for my head was whirling and my heart became faint with an overpowering sense of grandeur which cannot be expressed. The wagon road is in an excellent state, and crowded with people and vehicles passing up and down. Those we met were carrying tea and produce to Siliguri; the ones returning were laden with such supplies as the people in the hill country and Thibet beyond required. Not more strange were the rude outfits than were the people themselves.

At the altitude of five thousand feet, we passed into the clouds, which for a time allowed us but occasional glimpses of the scenery. Although this was a relief, yet there was such a fascination in the scenery that we could hardly endure to have it shut off. By and by, we emerged above the clouds, and then, although we could not look into the depths below, we could look in wonder upon the upper side of clouds, beneath which we had lived so many years. From time to time, we became conscious of a change in the temperature, and

gradually drew from the stock of clothing we had with us vest, coat, overcoat, then mittens and muffler, and finally a fur robe. At last we began to wish for a stove.

I traveled many weary miles to see that place, but I have since felt that if it had been just to enjoy that mountain ride, and then go back again, it would have repaid the trouble.



HIGH CASTE HINDU CHILDREN.

AMONG THE MOUNTAINS.



ARJEELING lies three hundred and eighty-seven miles north from Calcutta, and is situated on a spur of the Senehul Mountains which jut out from the main range. Its population varies greatly according to the season. In summer its cottages are all filled with people from Calcutta and other parts, but in winter there are any number of them "to let." A large sanitarium is located here, conducted by the government, and patronized very liberally by invalids who come here to receive benefit from the invigorating air. The treatment does not vary from that of the ordinary hospital. The "Woodlands" hotel, which became our home for a few days, is perched on the mountain side, two hundred feet almost directly above the railway station.

In this country no traveler carries his own luggage. Generally he is accompanied by his own servant, who takes charge of such matters; but if this is not the case, upon alighting from the train he is at once surrounded by a pushing, bawling crowd of "bearers" (a caste) who jostle and scold each other to get their hands on valise, bundle, trunk, or whatever he may possess. They cunningly divide the packages among themselves, so that as many as possible may earn something, unless this ruse is headed off by the traveler who, in authoritative tone and gestures, commands the whole pack to lay his goods down, and indicates one man whom he is willing to pay, and let him divide it up as he chooses. The result is that he takes the lot. I found it useless to try any other course; no



EDEN GARDENS, PAGODA.

matter how independent and democratic a person may be at home, here he must recognize the multitude of poor wretches who depend for the most meager support with which it is possible to sustain life, upon their opportunities to render little services, and receive therefor but a trifle, which it is really cruel to deny them. These people being always at hand, a white man rarely lifts his valise or carries a package, for he finds the nuisance of a crowd following him if he undertakes to do his own work, to be greater than he cares to endure for the sake of the cent or two with which he can hire the work done; besides, he can thus satisfy popular custom, and perhaps help a starving family.

The bearers at Darjeeling were mostly young girls. And as this was my first experience, it seemed a little ungallant to see them load up with heavy packages. But I finally yielded to what seemed the inevitable, and a fine specimen of girlhood about sixteen years of age proceeded to load my possessions upon her back. I proposed to divide the load between us, but she would not listen to it, so I started to climb the steep path. It was soon necessary, in the thin air, for me to stop for breath, but those Bhutian damsels, loaded with trunks and valises, walked nimbly past without waiting for the empty-handed travelers who lay panting by the wayside.

Any attempt to describe the grandeur of the scenery in the midst of which Darjeeling is situated would be vain. The next morning after arriving was the Sabbath. After taking *chota hazri* (little breakfast) upon arising, according to universal custom, I went to the top of Mount Jalopin immediately above the hotel. It was yet early, the sun not having come in sight from behind the mountains. But it has a good excuse for its tardiness, seeing that the mountains are twenty thousand feet in height. The pen hesitates to undertake the task of describing the glorious scene which was now spread before

me. I was standing seven thousand and five hundred feet above the sea, on the point of a short range of foot-hills. From northwest to southwest, swinging around to the east, the gigantic mountains formed an amphitheater crowned with everlasting snow. In the small opening of the circle to the west lay the dark recesses of the Ranjit valley, in which, thousands of feet below, lay heavy banks of motionless clouds.

In the mountain wall are not less than eight peaks, the lowest of which rises twenty-two thousand feet above the sea. To the north was old Kanchanjanga, whose hoary head reaches the height of twenty-eight thousand seven hundred and fifty feet, or nearly five and a half miles perpendicularly. Just behind this monster, but out of sight from our standpoint, sits her slightly superior neighbor, Mount Everest, three hundred feet higher, the highest peak in the world. These peaks were covered with the purest snow; and as the sun rose slowly behind them, their outlines shone like burnished gold, while the immaculate whiteness of their snowy sides was enhanced by contrast with the wooded heights and valleys that intervened.

An inexpressible rapture filled the heart and bated the breath as I gazed upon the scene whose beauty and glory I never expect to see equaled till God once more makes all things new. It was a fit place in which to spend a Sabbath of rest. The surroundings seemed to bring the soul into close communion with its Maker. The greatness of God never appeared in more striking contrast with our own insignificance. And involuntarily the language of praise flowed from heart and lips.

Such we apprehend to be the object of the Sabbath. It is not designed to be an empty and formal ceremony, but to direct the mind to the active contemplation of God as manifested in his work, especially in that grandest of all revelations, his

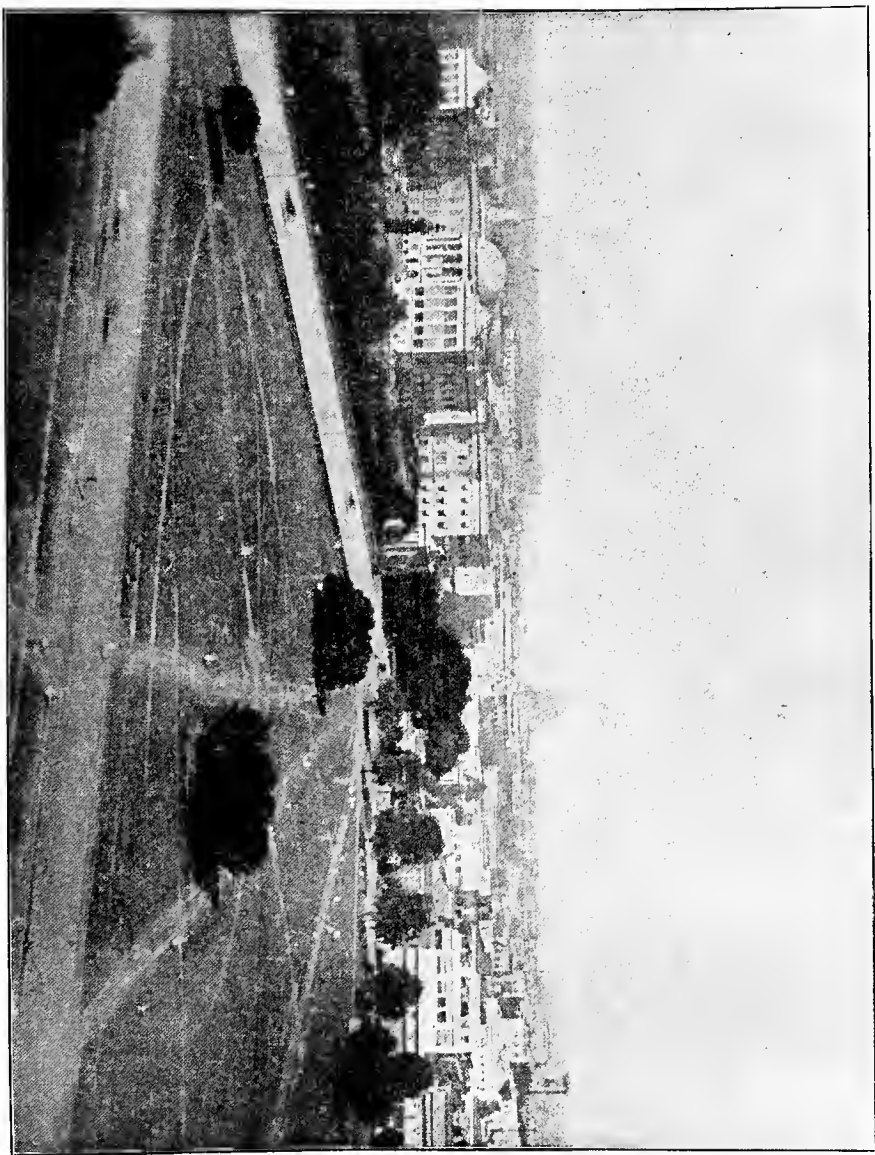
Son Jesus Christ. Whether viewing the majestic in nature or the humbler forms of life and the minute beauties of creation, we may see in all things the handiwork of God indicating his character of wisdom, truth, and love. When the world was made and perfect harmony and happiness reigned everywhere, the first Sabbath was kept. The assembled universe viewed with admiration and glad surprise the work of the divine Hand. God himself beheld, and lo, it was very good. Then the morning stars sang together, and all the sons of God shouted for joy. This song of praise was in honor of Christ, for by him and for him were all things made.

The Son of God is the great Creator. Through him the Father ordained the worlds. The apostle tells us that "by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him." After having wrought in creation, Christ rested upon and then blessed the seventh day. When upon earth, he acknowledged the day as his own, saying that "the Son of man is Lord also of the Sabbath-day." And as in the beginning it was the sign of his creative power, so now in these days it is also the sign of his work in redemption. And thus the original Sabbath stands forever as the memorial of God and of his Son.

After some hours spent in contemplation of these grand themes, the upper air meanwhile becoming warmer, the clouds began to rise in the valleys, till the curtain was drawn.

As we are to have a brief time for rest here in this grand and beautiful place, far above the simmering plains with their teeming millions of people, it will be our best opportunity to glance over India by anticipation, and point out some of the characteristic facts that our visit will reveal, but which, if previously understood, will render our visit more intelligible.

Books innumerable have been written on India; and there were in our minds some vivid images of bamboo jungles, striped tigers, deadly serpents, gigantic juggernauts, burning widows, and children thrown to the alligators. But those who for the first time come to India carrying such notions with them will find a double task imposed upon them—to unlearn the untrue, as well as to learn the truth of everything as it is. One will furnish about as much astonishment as the other. To begin with, here is this significant statement: India covers nearly one and one-half million square miles of territory, or about one thirty-fifth of the earth. It contains nearly three hundred million people, or almost one fifth of the earth's population. The world's average density of population is twenty-eight persons to the square mile. For India the average is one hundred and eighty-six to the mile. In the United States it is one tenth of that, or eighteen to the mile. In several of the provinces of India there are over four hundred and fifty people to the mile. In Bengal there are four hundred and seventy-four, in Oudh five hundred and twenty-two people living on each square mile of territory. The longest extent of the country from north to south is nineteen hundred miles, and from east to west it is just about the same. The southern extremity, or apex, reaches to within eight degrees of the equator. Its eastern shores are washed by the Bay of Bengal; its western coast, by the Arabian Sea. Since the cession of Burmah to Great Britain, and its union with the Indian dependencies, India nearly encircles the Bay of Bengal. The long shores of the peninsula are washed by broad seas which have in all ages presented a barrier to invasion. The base of the pyramid extends into Asia; but even here it is not left without an effectual defense. The majestic Himalayas, the most gigantic range of mountains in the world, form a natural, rocky, and impassable rampart for a distance of nearly



CALCUTTA FROM MAIDAN.

two thousand miles. On the northwest angle the Hindoo-Koosh mountains form the boundary, but they constitute one system ; and as they approach the sea, the lofty heights degenerate into elevated plateaus, and are pierced by various passes. Through these have passed all the invaders of India.

But besides forming a wall of defense to India, the Himalayas serve other purposes of even greater practical good. During the monsoon season the strong winds from the ocean bring vast clouds of vapor over the land. In southern India the rains begin in June, gradually extending northward so that they reach the northern regions a month later. The thirsty soil drinks greedily deep draughts of the life-giving moisture ; but the great mass of the dense clouds are hurried off toward the arid regions of Thibet, where rain is almost unknown. But as they are about to leave India, the high mountains present a staunch barrier to their further progress. Being driven against the sturdy sides of the Himalayas, or encircling their crowns, they are precipitated in copious rains on the foot-hills or piled in vast drifts and fields of snow on the summits. During the rainy season, which extends from July to September inclusive, the southern slopes of these mountains have a phenomenal fall of rain. In the province of Assam the rain-fall is the heaviest in the world. The average annual fall is over four hundred inches, and in 1861 it received eight hundred and five inches. This year there fell in the month of July three hundred and sixty-six inches. This means a foot of water a day. Of course official figures are required to give a satisfactory confirmation to such reports, but this statement is based on such testimony. The fall for the entire year would have covered the country with sixty-seven feet of water. The snow is melted by the rays of the sun during the hot part of the year, thus dealing out this immense store of moisture to the thirsty plains below.

The climate of India divides itself into two seasons, the warm and the hot. The temperature descends to the warm degrees in the latter part of October, and by the first of November it is quite endurable with the mercury in Calcutta between eighty and ninety degrees Fahrenheit. This is the time to visit India; and it is then that steamships are crowded with those who are going thither. But even at that time of year, the rays of the sun are very hot, and the head of the stranger needs to be well protected with a double umbrella and a *sola topi* hat. This state of the weather continues till February. During this time there is no rain except perhaps a little at about Christmas. From then on the heat increases until April and May, by which time it has become to white people a question of mere existence. It is a mistake to suppose, as many do, that there is an advantage in being situated in the northern districts, for, on the contrary, the farther one goes south the narrower the land becomes, and the greater the preponderance of the sea breezes. In June, as already mentioned, the rains begin to come, and in some respects bring relief, though in others this is the most trying season of all; for the heat and moisture combine to produce an atmosphere which many pronounce the most uncomfortable of the year. Sickness is more prevalent at this time than at any other.

But, taken as a whole, the average rainfall of the entire country is small and confined to a very limited part of the year. To obviate this difficulty, as far as possible, the government has aided the work of irrigation. It has caused the construction of over fifteen hundred miles of main canals, and over six thousand miles of secondary channels, and private effort has supplemented this to a very great extent. Throughout the northern provinces this method must be resorted to in order to secure a crop.

GLANCING OVER INDIA.



THE main river system of India depends upon the Himalayas for its supply. There are three magnificent rivers formed from this unfailing source. They are the Indus in the west, and the Ganges and the Brahmapootra in the north and east. The first of these empties into the Arabian Sea. After its birth in the Himalayas, eighteen thousand feet above the sea, it flows northwest for eight hundred and seventy miles to near the extremity of the country, then, taking a sharp turn, it makes southwest in a practically straight course for nearly a thousand miles. During this part of its course it runs parallel with, and near the boundary line of, Afghanistan. The Indus is a historic stream whose name is found in the earlier annals of our race. It abounds with crocodiles, and as a navigable stream has scarcely any value; for though it conveys to the ocean a mighty volume of water besides an annual supply of silt sufficient to form a body of land forty-two by twenty-seven miles, and forty feet deep, it cannot bear the burdens of commerce. For, after having received the water of several powerful tributaries, its basin becomes wide and flat, sweeping a broad path through a sandy region. Soon its strength is divided; schism arises in the federation, and various branches start out for themselves, taking an independent course to the sea; and thus the parent trunk is soon left without power or prestige. Truly, in union there is strength.

How many societies, churches, families, yes, and individuals, there are who have in them the elements of strength and the abilities to accomplish a great and good work; but at the point where usefulness should begin, distraction and division come in, and in consequence they become as incompetent of any real service to the world as is this great river.

The Brahmapootra rises and gathers its strength on the northern slopes of the mountains, or rather, north of the south range, and between the two great ranges which form the system of mountains. It flows for more than eight hundred miles through this valley in a southeasterly direction; then turning abruptly to the south, it breaks through the mountain wall, and runs southwest across the eastern plains of India, to pour its flood into the delta of the Ganges.

The Ganges is one of the most celebrated rivers in the world. Its principal notoriety comes from the sacred veneration in which it is held by the Hindu race. They call it by the affectionate title of "Mai Ganga," or "Mother Ganges." All three of India's great rivers have their sources in the same region. The general course taken by the Ganges is south. With its tributaries, it forms a magnificent water system in northern India, which is of inestimable worth to the country that would otherwise be parched and useless. For several hundred miles the lower part of the river is utilized for the purposes of commerce, though on account of the treacherous nature of the channel large boats and steamers are not used. But there are hundreds and thousands of small, clumsy boats propelled by poles in the hands of natives, by rude sails, or, as is often the case, by natives walking the shores and tugging at a rope. The business done at Calcutta by this means represents a sum of more than a million dollars annually. Two or three hundred miles from the sea the river begins to divide into independent streams, which finally become a network of

channels, crossing and recrossing one another at every conceivable angle, and all gradually making their way to the Bay of Bengal. This delta covers an area of country about seventy-five by one hundred and fifty miles in extent, and is called the Sunderbunds. The whole region is a rich alluvial deposit. The islands thus formed are covered by dense jungles in which tigers, other fierce animals, and serpents dwell. The channels are inhabited by alligators. But the government having done much to have this section cleared up, it now supports a large population; for the soil is adapted to the production of rice, indigo, and other commodities. The climate, as would be supposed, is unhealthful, but in a country that is so crowded as Bengal, people cannot be fastidious as to where they live.

The native people of India are ordinarily divided into two classes, aboriginals and Aryan. In regard to the former it is difficult to prove that the term is applied with strict propriety to any of the various tribes which usually come under this head. Neither history nor legend give us authentic testimony in regard to their origin or identity. Among the earlier fragments of Indian story that come to us from three thousand, perhaps four thousand, years ago, we learn that an energetic and fair-skinned people from the northwest came, through the passes in the mountains, down upon the peaceable and mild inhabitants of India, subdued the country, and became its rulers, though they did not drive out or annihilate the original inhabitants. This race of conquerors belongs to the Japhetic, or Aryan, branch of the human family. Their forefathers were also the progenitors of the Greeks and Romans, of the Tentons and the Anglo Saxons. They were our forefathers. In the old Sanskrit language which they brought with them, we have evidence of the consanguinity of the dominant Indian race and our own.

Having become attached to the country, society resolved itself into four great classes, or castes. These were first, the

Brahmans, or priest class; second, the Rajput, or warrior caste; third, the Vaisyas, or tillers of the soil; and the Sudras, or servile class. The first three belonging to the Aryan race, honored themselves with the distinction of being "twice-born." The Sudras were of the original inhabitants. They were of a distinct and dark-skinned race. They, being but "once born," were regarded with great contempt by their superiors. This was the beginning of that great system of caste which for ages has held the people of India as in a cast-iron mold. The system itself has broadened and strengthened in order to retain its hold upon the people, until at present it is stated, on good authority, that there are at least thirty thousand distinctions of caste recognized in India. In the Brahman caste alone there are ten thousand.

The Brahmans became philosophers and students of art and science. The standard grammar of the Sanskrit language dates from more than five hundred years before Christ. Their philosophy is older than that of Greece or Rome, and in many respects superior. Their civilization antedates the birth of the Anglo Saxon race by many more centuries than have elapsed since our race was born. The Brahmans point with great pride to their ancestry, and repudiate with scorn the epithet of "heathen" when applied to them.

The religions of India are many and diverse, but in this sketch we shall notice but a few, which, on account of their prominence, require mention. And just now we shall not stop long with this, for we are soon to get nearer views of the things of everyday life in which, from time to time, the religion of the people will attract our attention. Hinduism, the leading and most ancient religion, numbers as its votaries over one hundred and eighty-eight million. The Mohammedans have fifty million, and the two taken together comprise ninety-four per cent of the entire population of the country.

The Hindus recognize a triad of supreme deities besides an innumerable class of secondary gods. From their most ancient writings we gather the idea that the first objects of worship were the forces of nature. But in these things the Creator himself is revealed. It requires no extraordinary degree of astuteness to perceive that beyond nature there is a primary cause; that natural objects are but the creatures of a divine power, whose harmonious actions show the unity of that power. The Brahman philosophers discerning this creative power, gave to it the name of Brahm. But they did not follow this ray of light. They worshiped him not as God, but turning their devotions to other conceptions, they thus worshiped the creature.

Brahm is regarded as little else than an abstraction. His worship is but rarely observed, there being in all India but two or three temples devoted to that purpose. Associated with Brahm are Vishnu the preserver, and Siva the destroyer. The worship of the former is cheerful. In his capacity as a saviour of his people he has passed nine incarnations, in each of which he worked out some scheme for temporal salvation. In his last mission to earth he is known as Krishna. It is said that the Hindus cherish the expectation of one more visit to earth by this god, at which time he will restore his people, and establish his kingdom.

In this character we have one of Satan's counterfeits of the true Saviour of mankind. All men are brought to feel their need of divine interposition, of a saving power that does not originate in human weakness; hence it is the work of the enemy to see that this want is supplied by a fraud, which in many respects must resemble the true. Our Saviour is from heaven. He has taken upon himself man's nature, and lived and died for us. He is coming again. He will at that time raise the dead who sleep in him. He will take to himself his power and reign, and of his kingdom there will be no end.

Many true-hearted Christians believe that this event is drawing near, and the Hindus, too, are now looking for the return of their king. It does seem that the truth of Jesus' second coming would be readily received by this people who entertain such ideas. But on the other hand, this near approach to the truth is often the most dangerous of delusions, because those who hold such views are with great difficulty convinced of the necessity of the truth.

Siva is feared. His worship is frequently gruesome, and always austere. In his character he embraces the reproductive faculties as well as those of destruction. Consequently the worship of animals is associated with him. It is more natural for us to fear calamities than to court favors. That is, if some power will ward off the evils of life, and preserve us in health and prosperity, we will look out for the blessings. Proceeding upon this principle, the Hindus venerate Siva far more than either of his consorts. Hunter's history of the Indian people thus concisely describes this famous and hideous monstrosity : —

“Siva, at once the destroyer and reproducer, represented profound philosophical doctrines, and was early recognized as being in a special sense the god of the Brahmins. To them he was the symbol of death as merely a change of life. On the other hand, his terrible aspects, preserved in his long list of names, from the Roarer (Rudra) of the Veda to the Dread One (Bhúma) of the modern Hindu pantheon, well adapted him to the religion of fear prevalent among the ruder non-Aryan races.

“Siva, in his two-fold character, thus became the deity alike of the highest and of the lowest castes. He is the Mahá-deva, or great god of modern Hinduism; and his wife is Deví, pre-eminently *the* goddess. His universal symbol is the *linga*, or emblem of reproduction; his sacred beast, the bull, is connected with the same idea; a trident tops his tem-



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KUTAB MINAR,
An Historical Tower near Delhi.

ples. His images partake of his double nature. The Bráhmancial conception of Siva is represented by his attitude as a fair-skinned man, seated in profound thought, the symbol of the fertilizing Ganges above his head, and the bull (emblem alike of procreation and of Aryan plow-tillage) near at hand. The wilder non-Aryan aspects of his character are signified by his necklace of skulls, his collar of twining serpents, his tiger-skin, and his club with a human head at the end. Siva has five faces and four arms. His wife, in like manner, appears in her Aryan or Bráhmancial form as Umá, 'light,' a gentle goddess and the type of high-born loveliness; in her composite character as Durgá, a golden-colored woman, beautiful but menacing, riding on a tiger; and in her terrible non-Aryan aspects as Kálí, a black fury of a hideous countenance, dripping with blood, crowned with snakes, and hung round with skulls."

Mohammedanism had its rise in Arabia, early in the seventh century. Before it was a hundred years old, it was carried by conquest into Sind, the northwest province of India. Subsequent to 1000 A. D. a strong tide of Islamism set in toward India, and for a long time nearly submerged Hinduism, though it never subdued or conquered it. In Southern India Hinduism always predominated; but as we proceed to the other extremity of the country, we find even at the present day Mohammedan influences continually becoming stronger; and by the time we reach Delhi the predominance is in favor of the Mussulman. Not a very amicable spirit exists between the two parties, whose hatred and jealousy not infrequently break out in bloodshed and violence.

By repeated invasions and conquests from 714 A. D. to the middle of the sixteenth century, Mohammedan power was greatly increased in India, though after each onslaught Hinduism would recover nearly all that it had lost by the remarkable

vitality which it possessed. Among these invasions the one of Timoor the Tartar, or Tamerlane, is perhaps the most noted in history. He was the first of the famous Moghuls. After his conquest of the country, he returned to Central Asia, and Hinduism soon filled again its usual place. But in 1526, Babar, a direct descendant of Timoor, overran India with an irresistible force, and established the Moghul empire, which extended to the Gangetic delta. But the Arabs, who had long lived in India, hated the new conquerors more than the Hindus, and after the death of Babar, drove his son and successor back into Asia. But the next in the Moghul line was the celebrated Akbar. He was born in 1542, and in his fourteenth year led the army of his father to decisive victory, and regained for him the throne of Delhi. He is regarded as the real founder of the Moghul empire. By conquest, but more by the wise policy of conciliation, he carried his power into Southern India. His grandson, Shah Jahan, who reigned after an interval of twenty-two years from the death of Akbar, imitating the great emperor in prowess and wisdom, extended the dominion to the south. He was the famous builder whose work we shall have opportunity to examine later on.

As before stated, the Buddhists form no considerable portion of the population of the country. But the Jains, whose principal center of numbers and worship is at Mount Abu, in Rajputana, Western India, are an off-shoot of that ancient religion, and retain much of the same forms of worship and belief. They number, according to the last census, about one hundred and twenty-two millions. Of Christians, real and nominal, there are, it is said, one million, seven hundred and fifty thousand. Of Parsees, there are eighty-five thousand, seven eighths of whom live in Bombay.

JOURNEY RESUMED.

HE Sunday bazaar in Darjeeling is one of the sights of India. On that day the tea-pickers from the surrounding plantations are at liberty. Tea-gardens cover the hills in every direction. The pickers are mostly people of the hills, from the various tribes of Lepchas, Bhutias, and Ghoorkas. These are strong, vigorous races, distinguished from those of the plains by their robust figures and active motions. Having received their pay for the week, they come to purchase their supplies, and to invest a few coppers in whatever may please them. Supplies are brought in by Tibetans, Mongolians, and Indians from the plains. From every mountain path streams of people emerge, until by noon there is a surging mass of humanity numbering many thousands, filling the central portion of the town.

To one standing upon the hillside above the crowd, the sound of their voices comes up like the sound of many waters. As we mingle with the throng, we meet men and women from every nation,—white, black, brown, and yellow in color; and on that day there was at least one “green” man there, for I had never seen such a motley crowd of people, each one dressed in the style peculiar to his country. And these were outdone in point of strangeness by the curious trinkets and articles useful and otherwise, which they exposed for sale.

The climate of Darjeeling is salubrious, the temperature in summer not rising above eighty, nor descending below thirty-five in winter. There are many desirable places of residence

among the foot-hills of the mountains, where a semi-tropical climate may be enjoyed ; where numerous ever-flowing streams of purest water from the snows above come tumbling down the mountain-sides ; where trees, plants, fruits, and flowers of every variety grow in luxuriance. After spending a few days in this delightful place, I almost dreaded to return to the heat and bustle of the city. But time was pressing, and I had yet far to go.

As we glide along over the level plains toward Calcutta, let us take glimpses of the lowly Indian life which we see on every hand. India is emphatically an agricultural country. That this must be so is apparent when we consider the vast population which the land is called upon to support. Here in Bengal, taking the cities and country together, there are nearly five hundred people to the square mile, all of whom have to be supplied from this small area of soil, for the Indian is not an importer of food.

For economy of land, as well as for mutual protection, the houses of the farmers are gathered in villages. These are clustered as compactly together as possible, so that to form a house, three walls are all that will have to be built, and in some cases not so many. The material consists either of clear mud or of mud mixed with straw and dried in the sun. The walls are a foot in thickness, and without windows. The roof is thatched or covered with bamboo leaves. The houses are without floors, and almost without furniture. In the latter line, a woman could easily take on her back or under her arm the ordinary outfit of her home. For chairs and tables they have no use. In some cases a low, square frame lashed with strips of bamboo or leather serves for a bed at night and a sitting-place by day, but these are limited in number and are considered luxuries rather than necessities. The usual bed is a piece of matting upon a little bank of clay across one side of the

one room of the house, or more likely upon the ground in front of the abode. There are thousands of such houses as these not only in the country villages, or "bustis," but in Calcutta, Bombay, and all the other cities. It is probably safe to say that three quarters of the people of India live in no better houses than those just described.

The land is generally cultivated in small parcels, each man's lot being divided by boundaries which to a casual observer are invisible. Large fields of ghendri, sugar-cane, and rice, or "paddy," covering sometimes hundreds of acres, stretch away on the plains, and they seem almost alive with men and women who are carefully cultivating the growing crops. Much of the labor bestowed is spent in irrigation. For this purpose the water is elevated out of the ditches by various rude devices into small channels which overflow the soil. Perhaps the most common method is for two men or women to swing a basket between them, suspended by ropes. The operators stand about twelve feet apart, and dextrously keep the basket in motion, scooping it full of water, and emptying it upon the land after raising it two or three feet.

Cattle are numerous, but of the small and hump-shouldered variety peculiar to the country. In shows and zoölogical gardens they are styled the "sacred cattle of India." They are nothing more than the ordinary cattle, though the specimens are generally larger than the average. The cows have small udders, and yield only a quart or two at a milking. Through ages they have degenerated until they are almost worthless. Goats are plenty, but horses are scarce except in the cities, where a few are used for gharries and other carriages. But even in this vocation, they have a formidable rival in the agile little bullocks, which, hitched to their jaunty carts, will usually outstrip the horses. For burdens, oxen or donkeys are employed.



PUNDITA RAMABAI'S SCHOOL, POONAH, INDIA.

The agricultural implements are of the most primitive kind. They are the wooden point and prong for a plow, and the same threshing instruments and harrow that are seen in old Bible pictures. Oxen tread out the corn, and women grind at the mill just as they did in those countries four thousand years ago. In the cities are large mills where scores of women are employed in grinding meal for the market; and it is really surprising to witness the proficiency of such rude means in the hands of the simple natives. The meal may be had of any degree of fineness desired, and it is ground as even and true as our modern mills can do it. About sixty pounds' weight of fine meal is a day's work for two women.

Some have had the impression that India is a land of wealth,—that pearls and riches may almost be picked up. On the contrary, it is a land of poverty and destitution. It is stated, upon good authority, that there are fifty million people in that country who never have had their hunger satisfied. There appears to be, sad to say, no reason to doubt the statement. The ordinary wages of the working man is about ten cents a day. It is more frequently less, than more, than that. Women working at the mill, or carrying hod or stone on buildings, or doing navvy work on railways get three to five cents a day. And upon these pittance families must be supported. There are many, of course, who cannot obtain work even at those prices. From such an income, it will be seen that there is no chance to procure anything more than the bare necessities of existence. This does not leave much to lay out upon clothing or furniture. The household utensils usually consist of a metal platter, from which the family eat in common, and a few brazen jars or earthen water-pots.

In a country where rice is raised in great quantities, and where there are much cheaper varieties than the white rice which we purchase, many cannot afford to eat even the cheap-

est qualities. In such cases millet meal, or the meal of what is called ghendri, a seed that grows like broom-corn and is very prolific, is taken as a material for bread. Sometimes the seed is eaten raw or roasted, but generally it is ground into meal, and either boiled, or made into thin cakes with water, and baked. This, with a few cheap vegetables, forms the sole subsistence of a great many families. In other cases rice is obtained and dried fish occasionally. The man eats first; and if there is anything left, the women and children have it.

Forks and knives are unknown. The food is taken with the fingers. Rice is generally eaten with a vegetable curry, or dressing, rendered pungent by various condiments. The two are thoroughly mixed with the fingers, then rolled into little balls by the thumb and two fingers of the right hand, and deftly tossed into the mouth, for the hand must not touch the lips.

Hotel life in India is not unpleasant in some respects. There are, upon all the routes of popular travel, hostelries kept as nearly after the English style as circumstances will permit. A few years ago dependence was mainly upon what are called "dak bungalows." Bungalow is the term for house, and is now applied to the residences of Europeans. "Dak" (pronounced dawk) means a stage of a journey, that is, a day's travel. These places were built by the government, and left in charge of a servant, who let rooms to travelers at a nominal sum. As the traveler furnished his own bed, and generally his own food, he needed only shelter. But if he needed food, it was furnished at a small additional sum by the men in charge.

These bungalows are still maintained in some cities, and form very quiet and desirable places to stop. But at the hotels there is a large force of servants employed, and the wants of the guest are carefully attended to. The servants

are men, and as they wear no shoes, they glide noiselessly in and about the rooms. They become particularly attentive about the time the guest is to leave, when one finds himself the recipient of many honors in the way of polite salaams. The easiest way out of the difficulty is to go to the clerk, hand him a couple of rupees with instructions to divide it up, and so let him settle the matter. Otherwise the servants do not hesitate to besiege the carriage as you drive away, insisting upon being "remembered."

These servants are kind, docile, and obliging, and for one I acknowledge that I felt a strong sympathy for them, and a desire to see them benefited. It is very customary to see notices in the rooms and corridors to the effect that "guests are requested not to strike the servants." But this does not prevent their getting many kicks and cuffs from white men who have far more temper than sense of right, or any other kind of sense. The poor servants take these things meekly, and still try to do their best.



WOMEN GRINDING.

IN AND ABOUT CALCUTTA.

N Calcutta there is enough to be seen to employ one's time for many days. The bazaars and markets are places of interest. In the city there are fewer temples of great renown than in others which we shall visit. Six miles from the city is the famous Kali ghat (gawt), where is located the temple of Kali, the black and terrible wife of Siva. My visit to this gruesome place was made just at night-fall. A line of street-cars runs out to the place, and it was their annoying sluggishness that made my arrival so late.

I found myself in a disgusting scene of filth and blood, surrounded by vicious-looking priests and worshipers, and entirely without a guide or a friend. I arrived at the hour when the temple was closed to give the idol a chance to take a nap; at the end of that time she was awakened, and the orgies began. Goats and other victims are slain to appease her wrath. Thousands of pilgrims from all India throng this awful shrine from day to day, and in times past, human victims have been sacrificed to the bloody deity. Her image is as black as night; she wears a necklace of human skulls; in her left hand she holds a reeking skull by the hair, and in her right the implements of destruction and death. To make the picture more horrid her tongue protrudes and rests upon her breast.

Such is the object before which millions of our fellow-beings to-day are bowing in abject fear, and to which they are making offerings to appease her wrath and avert calamities. It was with a great sense of relief that I left this place, dimly

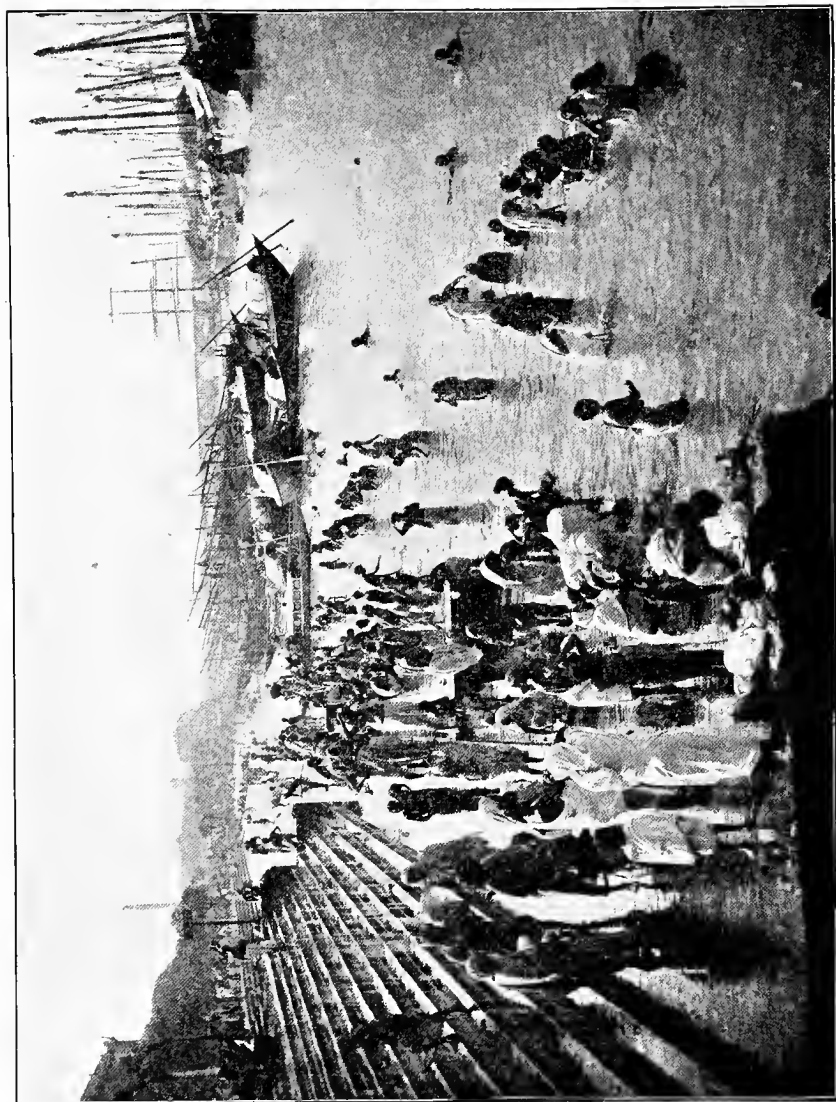
lighted with lamps, and reeking with the blood and filth of heathendom. At times the worship of this goddess is polluted not only with physical but with moral filth.

When leaving the place, I met a religious devotee crawling upon his hands and knees toward the temple, and was told that he had come for hundreds of miles in that way to show his devotion. This class of men is very celebrated for their piety, which



A FAKIR.

is shown chiefly by the most severe forms of painful penance. They may be seen sitting or standing with one or both arms held straight upward, in which position these members have been held until they become as rigid and dry as a stick. For perhaps fifteen or twenty years these arms have never been moved from that position. Others wear iron collars around their necks, from which long branches protrude, preventing their lying down. Some will sit for years upon a pillar from which they never come down. I saw them sitting in the mud of the Ganges with no other clothing on than a thick coat

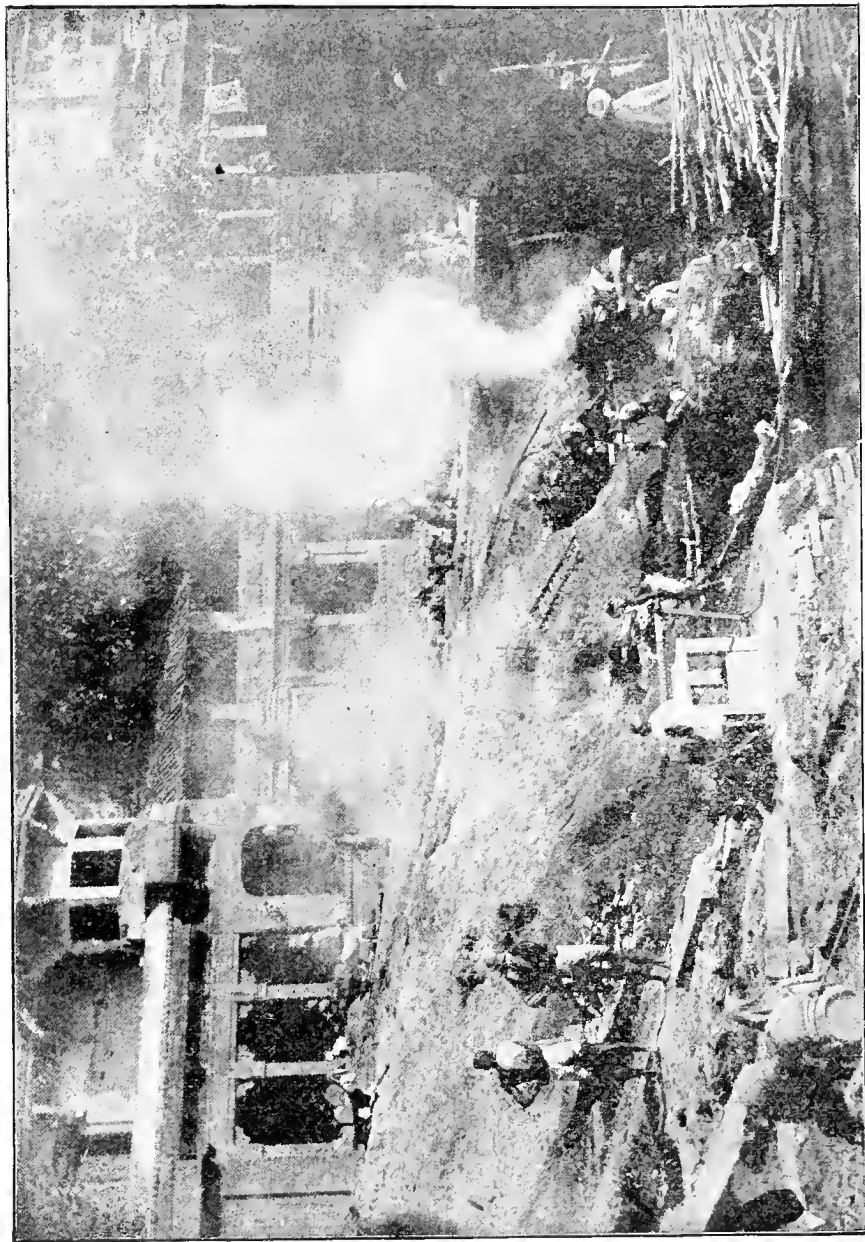


BATHING IN THE SACRED RIVER.

of clay; and there they will sit for months, admired and worshiped by the credulous people who attribute almost divine honor to such devotion.

These characters are called "fakirs." Many of them are men of thought and education, so far as their heathen philosophy can be said to educate the mind. They reason with great volubility on the virtue of their works, and reject with scorn any intimation that their sacrifice has no merit for the cleansing of sin. It is the old doctrine of salvation by works wrought out to its ultimate conclusion, which may be seen in the asceticism of monkery and the penances of the Catholic Church. Any attempt at working out salvation, or obtaining it in any other way than by the grace and mercy of God through Christ, will only sink the individual deeper in the mire of human helplessness. Obedience to God's law is the correct criterion of righteousness, but this can be wrought in us only by the power of faith, and through the merits of Him in whose righteousness alone it is possible for us ever to be made perfect.

The most interesting scenes in Calcutta are to be witnessed on the banks of the sacred river which flows by the western portion of the city. For miles the banks are composed of bathing ghats (steps), whither, early in the morning, tens of thousands of devoted worshipers throng to wash away their sins in the waters of "Mother Ganges." It is an interesting sight to see men and women thus engaged, some in sport and others in devotion. Upon the banks sit the priests with pots of paint, ready to mark the bathers as they emerge, with the sign of the god whom they particularly espouse. These marks consist of small dots or stripes of paint upon their forehead or right arm. They offer an oblation of water at the foot of the sacred bo-tree, or at some of the shrines which abound in the vicinity, and return to their homes bearing a little cruse of the sacred water.



BURNING GHAT, BENARES.

Not far from the great bridge which crosses the river to the city of Howrah, is a burning ghat where the Hindu dead are disposed of. It is a small inclosure measuring perhaps one hundred feet by forty in size. Through the middle a row of fires is kept burning nearly all the time, for on the average, not less than sixty bodies are consumed here every day. At the time of my visit, there were four fires in different stages of burning. At one place a woman was stoically poking the remains of a half-burned body which, we were told, was the remains of her little girl. At the farther end a funeral pyre was in preparation. The wood was in readiness, and the corpse of a young wife lay upon a stretcher beside it. The husband was being shaven of every hair upon his head except a small scalp-lock which the Brahman never loses. This being done, the corpse was carried to the water and washed, its clothing changed, and after immersion in the sacred river, returned to the altar and placed thereon. Wood was added until the body was entirely covered. Dry rushes and kindling material had been placed beneath the wood; and when all was ready, the husband took a bunch of long, dry reeds, which he lighted at the sacred fire kept for the purpose. Holding the fire over the body, he passed several times swiftly around the pile, then thrust the blaze into the kindling, and the whole mass was soon afire. The terrible sights and worse smells having by this time thoroughly demoralized nerves and stomach, a hasty retreat was necessary.

During all the time, a voluble priest was extolling the excellences of the Hindu system to the disparagement of the Christian religion. I asked how it was possible for the mother and the husband to perform such tasks with so little manifestation of feeling. The reply was that the souls having immediately left the bodies after death, were now visiting other realms, and would soon inhabit other creatures. Indeed,

the whole system rests largely upon the doctrine of metempsychosis, or transmigration of souls. The ordinary Hindu believes that there are several million transformations through which he must pass, before he will be absorbed into deity, though by meritorious acts the journey is greatly shortened.

Evil spirits and good spirits act a very prominent part in all the affairs of life. All these being representatives of gods, they become the real objects of worship. Thus through demonology, spiritualism, transmigration, and various other manifestations, the dogma of the immortality of the soul contributes to this great deception, as indeed it does to nearly every other system of error, the foundation and substance of superstitious beliefs. The counterpart of modern Spiritualism is found in those oriental religions. It is the evident work of Satan with signs and lying wonders.

The only sure antidote for such deadly poison, either in heathen or in Christian countries, is the great truth of immortality and eternal life through faith in Jesus Christ alone. When man fell from the favor of God, he lost his right to the tree of life and to immortality. Cherubim guarded the way to that life-giving tree, lest man should put forth his hand and take of the tree of life, eat, and live forever. Then the gospel of salvation and eternal life through Christ was revealed, in which we are taught that he that hath the Son of God hath eternal life, and without him there is no life. The Bible plainly teaches that the dead know not anything; that death is a sleep; that the grave is a state of utter unconsciousness. Therefore, every form of error built upon the existence of disembodied spirits falls hopelessly to the ground. If men would believe this great truth, nine tenths of all the superstition and error in religion would disappear.

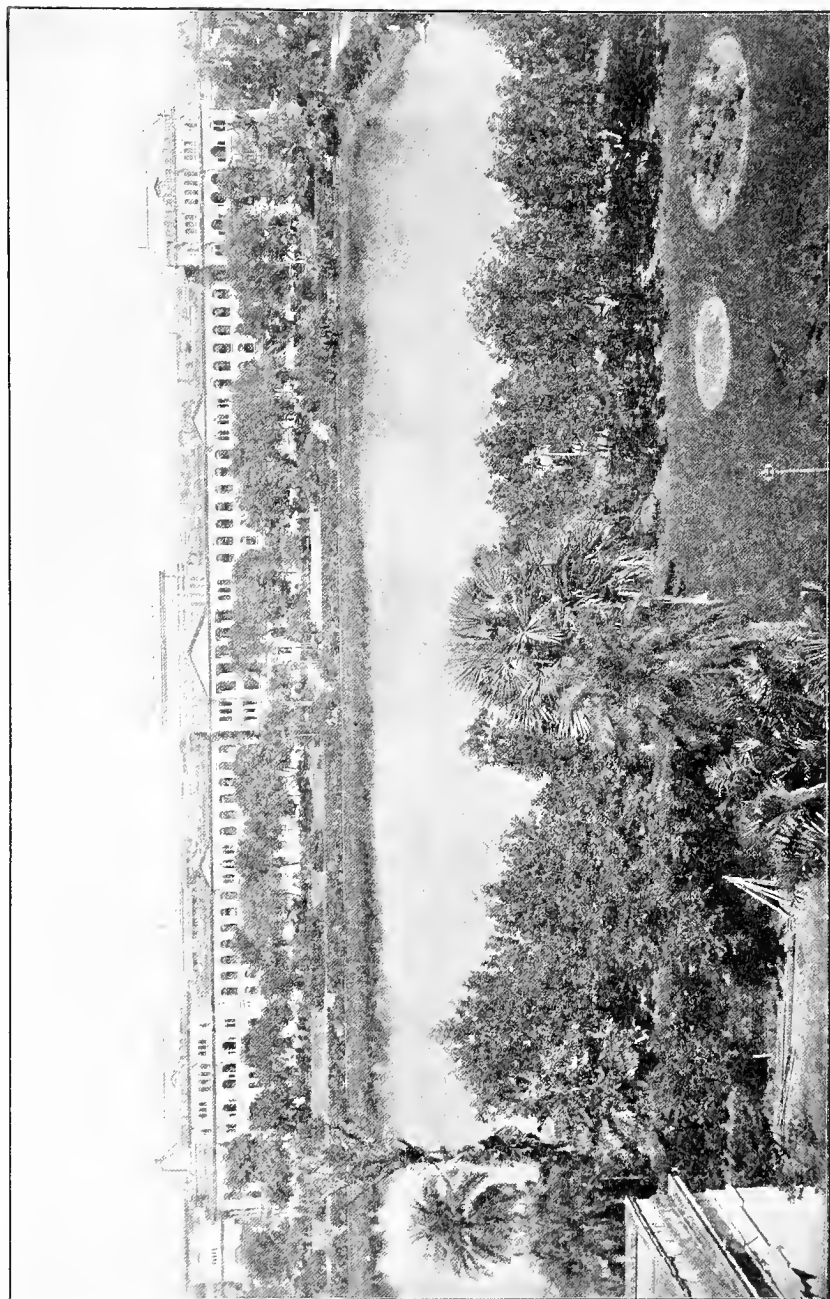
But we are not, therefore, to conclude that there is no immortality; that eternal life is a myth. It is a glorious reality.

The apostle Paul tells us that to those who by patient continuance in well-doing seek for immortality, eternal life will at last be rendered. And again we are told that this will be bestowed at the second appearing of Christ. "We shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trump shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." It is to the resurrection then that we must look for immortality. The Bible never attributes the principle of an immortal existence to man in his present condition, and the Scriptures are totally against the idea of conscious existence between death and the resurrection. Having accepted this testimony, there is no room left for the vagaries of heathenism, and no foundation for the great majority of the errors of the Christian world.

Right in the center of Calcutta is a beautiful little park called Dalhousie Square, which contains a large tank, or reservoir, of water. Around and near this are the government offices. On the west is a general post-office, one of the finest and most prominent buildings in the city; while extending across the north side is the Secretariat, or office of the secretary of state, a fine structure of stone.

A few blocks south of Dalhousie Square is the Maidan, a very large open common, bounded by prominent streets and traversed by fine drives. Upon the east runs Chowringha Road, upon which is located the national museum, one of the most celebrated institutions of the East. Its vast halls are filled with treasures of antiquity illustrative of oriental history. The view on page 191 is taken from the Maidan.

Adjacent to the Maidan are the Eden Gardens, the most beautiful within the city limits. In the center is a quaint old pagoda of carved wood. On the Howrah side of the river, and



three or four miles below, is the famous Botanical Garden. The principal attraction here to the stranger will probably be a great banyan tree, said to be one hundred years old, and having the shape of a great, round pavilion. The ground it covers is eight hundred and fifty feet in circumference. It is forty-five feet around the main trunk. There are thousands of branch trunks extending from the limbs to the ground, where they take root. These trees are common in India, though this is the largest one I saw.

The Zoölogical Garden, on the opposite side of the river, presents a very large collection from the animal world. This is particularly true of the reptile and the monkey departments. There are many venomous serpents in the country, the most dreaded being the cobra, whose bite causes death in a very short time. As the feet of the natives are not protected, they are very liable to be bitten, and each year many thousands are victims to these reptiles.

In Calcutta and vicinity several very pleasant acquaintances were made with missionary people, who receive strangers with the utmost kindness. Among those in the city were Mr. Messmore, editor of the *Indian Witness*, and Mr. Conklin, manager of the Methodist Episcopal publishing work. The work of the American Methodists and Baptists has been very successful, especially for the last few years and among the lower castes. The former denomination occupies the northern central provinces principally, and the Baptists are working in the provinces south of Calcutta.

A few miles out of the city, at Dum Dum, was the home of Mr. J. R. Brodhead, superintendent of the Wesleyan mission for the Bengal district. The kindness of this gentleman and his wife could hardly be exceeded by an own brother. In his company, a very pleasant Sabbath was spent. I also accompanied him to a native camp-meeting, which was a unique

affair. The principal tent consisted of a motley collection of cloths, which gave only a partial shelter from the sun, for of rain there was no danger. Near by stood a dwelling or two and a few other family tents. Upon matting, in the center of the tent, sat the master of ceremonies, a convert to Christianity who had been a hard character in the past. He played a violin. About him were other violinists, or "fiddlers" perhaps, and a tom-tom. This latter is a small drum, beaten by the hand and fingers, and the two heads are strung to a different pitch, giving the music (?) a weird character. This instrument is very much admired in India, and is everywhere heard in temples and processions. A fine class of girls from Mr. Brodhead's training school joined in singing with the leader. After singing a verse, or perhaps in the midst of a stanza, the song would be broken off by a speech or exhortation by the leader. And as suddenly the remarks would cease, and the singing be resumed. The missionaries sitting near, watched the exercises, and from time to time spoke such words as would give the proper turn to the meeting. This was kept up nearly all day and into the night. Early in the day there were perhaps fifty present, but later the people gathered in quite large numbers.

Here I met Mr. J. A. McDonald, secretary and editor for the Christian Literature Society. These devoted missionaries related many interesting particulars of their experiences. Mr. Brodhead went to India without friends or money. Beginning his missionary work without a home, he took up his abode under a spreading tree, and there remained until he was found and taken in by an English police officer who gave him a home. It was through this gentleman, Colonel Lacy, now of Hobart, Tasmania, a personal friend, that an acquaintance with these Christian workers was formed. For seven years, Mr. McDonald labored without seeing a soul embrace the Chris-

tian religion. And when at last all support was about to be withdrawn from what seemed to be a fruitless field, in answer to earnest prayer success began to dawn, and now a large number have been raised up in what was once a stronghold of iniquity.

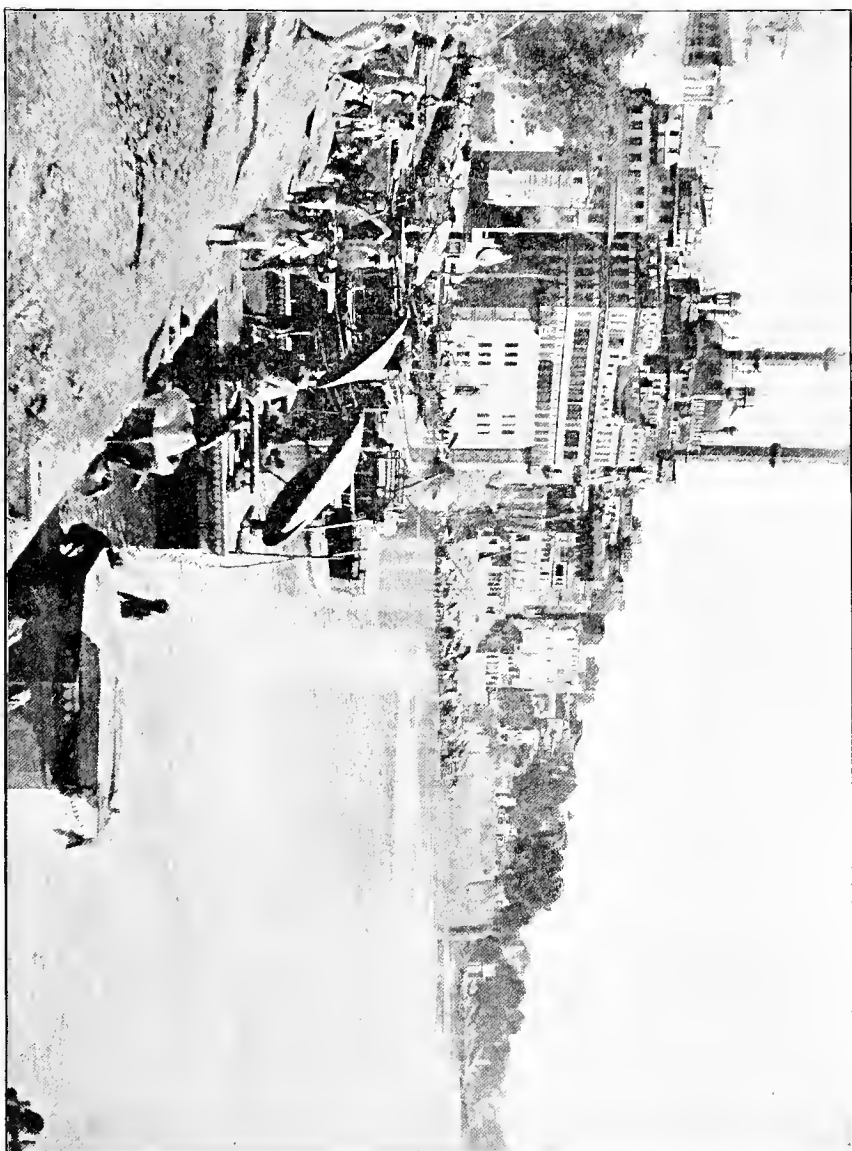
Some missionaries and many visitors to India become disgusted at what seems to be the incorrigible nature of the natives. One is apt to form the opinion that they are all liars and thieves, and perhaps he would not lay himself liable to prosecution for libel if he said that they are such. But we have already observed that those people have not been educated according to our standard of morality. It is quite true that to their minds the harm in stealing consists in getting caught; and as for the harm in lying, they have not discovered it. Even after it is told them, it takes time and patience to inculcate the doctrine that honesty is the best policy. It is not taken as an insult if one of them is called a liar; it never excites more than a smile of acquiescence. A missionary connected with a school related that upon one occasion a student came to him, showing by his countenance that he had a serious grievance. He reported that a fellow-student had called him a liar. The teacher treated the offense lightly, remarking that it was no matter since that was a very common thing among them. "Yes," said the young man; "but he called me a liar in English." That was another thing to his mind. If a servant be sent out to obtain change for a bank-note, very likely he will be an anna or two short; and when told of it, he simply unrolls the coin from a corner of his garment and hands it over without any show of compunction or shame. At the same time your house, or watch, or purse would be perfectly safe in their keeping.

UP THE GANGES VALLEY.

OUR hundred and fifteen miles up the river from Calcutta is the city of Benares with a population of two hundred thousand. It is the Mecca of Hinduism. The city contains three thousand Hindu temples and shrines. Thousands of aged persons come here to spend the remnant of their days, that they may die upon the sacred banks of "Mother Ganges." Among other temples is the famous Monkey Temple a short distance out of the city. It is so named from the monkeys that swarm the trees and the surrounding walls. They expect to be fed at the expense of every visitor, and become rather impudent if this is not done. A few handfuls of rice or grain will satisfy them.

The building is not a remarkable one among its class. It is built of red sandstone, and consists of a wall enclosing a tank of water, or bathing place, and the temple proper. This structure is about thirty feet square at the base, and tapers to a point fifty feet high, in pagoda style. Within the building is the image, a gaudy, ill-conceived object. Before the door is a raised platform of stone, on which the worshipers congregate.

The Cow Temple attracts especial attention. I was permitted to stand in the door, and that satisfied me; for the place is filthy with the presence of the sacred bovines, which seem to enjoy life above the average of their class. Many women to whom the privilege of bearing sons has been denied, resort here to pray devoutly for that blessing.



BENARES.

The Golden Temple, in the center of the city, is a much more interesting place. It consists of a large group of temples dedicated to different gods. The principal one, devoted to Siva, has a dome and tower covered with plates of beaten gold, very thin of course, and yet apparently genuine. The worship is carried on beneath, access to which is denied all unbelievers. The privilege of looking through a small opening in the stone wall was given, and revealed a strange scene of heathen activity and devotion. This group of temples is approached only by narrow, dark passages. Here was a temple to Krishna, one to the monkey god, another to the sacred bull, and so forth through a long list.

This is one of Satan's headquarters. Here he holds undisputed sway amid a countless throng of willing votaries. Being alone, I felt uneasy, as I was jostled about and often glared upon by priests and fanatics, until looking behind, I saw a policeman following. In the center of this nest of Hinduism, the conqueror Aurangzeb erected a Mohammedan mosque, doubtless as an insult to the Hindu faith. It may be a question as to which are the more uncomfortable, the mosque people or their uncongenial neighbors.

Perhaps the most sacred of all these sacred spots is the holy Well of Wisdom where Siva is said to live. This well is about twelve feet in diameter and twenty feet in depth. The worshipers are constantly throwing into it offerings of rice and marigolds. The putrid water, thick with decaying flowers and rice, is prized as the nectar of the gods. The place is a hot-bed of cholera.

The most interesting sight in Benares is to be obtained on the river in the early part of the day. The city is wholly built on the north side of the Ganges, and its bank is crowded with palaces and temples, while numerous ghats for bathing and burning, lead down to the water. The scene is unbroken



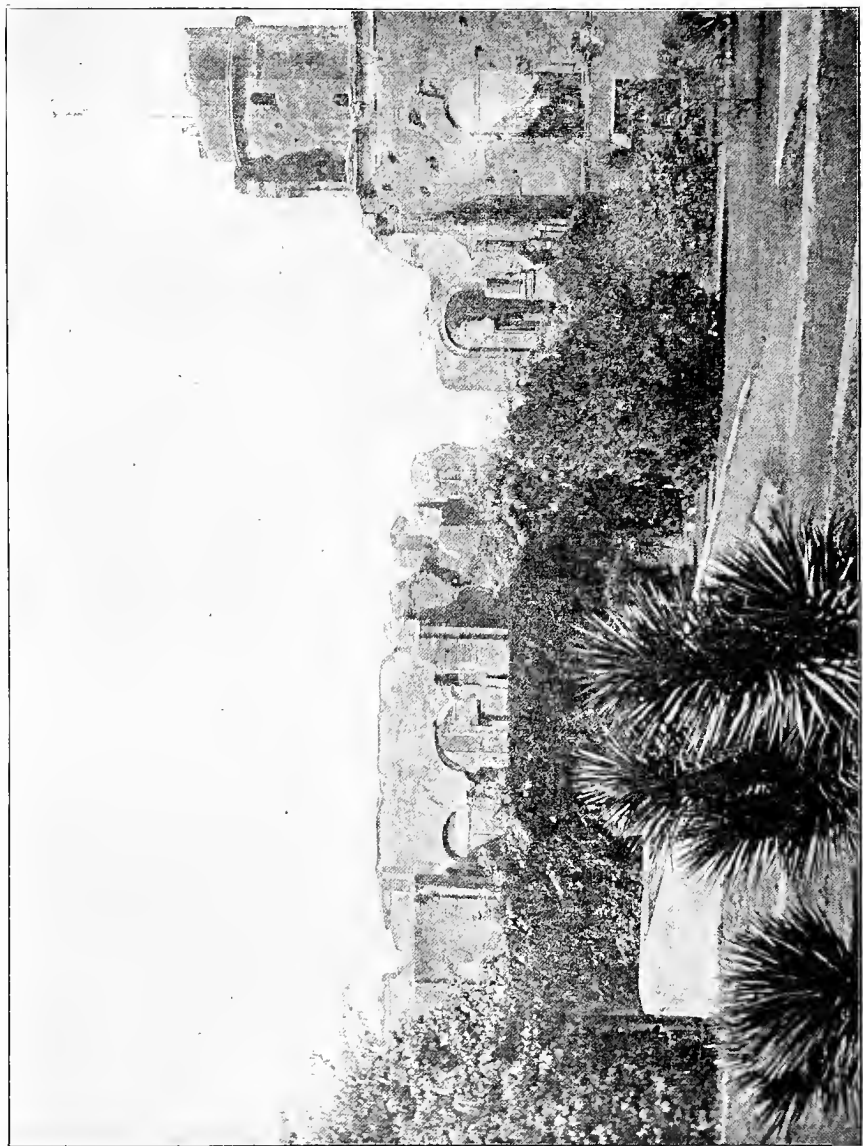
THE GOLDEN TEMPLE, BENARES. (See page 222.) [235]

for two miles or more. Many of the principal rulers and great men of India have palaces here, where they and their households may freely enjoy the benefits of the sacred waters. The devout bathers pray and wash at the same time. Taking a boat we slowly floated down the stream, passing near this most novel scene. Midway we landed, and visited the mosque which the conquering Mussulmans built here, and which, as at the Golden Temple, is a stumbling-block to the Hindus. Its lofty minarets rise more than two hundred feet above the river, from the top of one of which we enjoyed a fine view of the city. The shaft being but eight feet in diameter, a peculiar sensation attends this apparent suspension in mid-air. A carriage could not approach within half a mile of this mosque, so densely are the houses, palaces, and temples packed together.

A short distance up the river from Benares is Allahabad (the city of Allah, or God). It is at the junction of the sacred river Jumna with the more sacred Ganges, and is a most celebrated rendezvous upon certain occasions. The city itself is a place of considerable learning, and possesses many fine residences belonging to Europeans and other wealthy classes. It is also a railway center of some importance. Fifteen miles from it stands the little village of Manauri, where a pause was made at the hospitable home of L. Porter, Esq., superintendent of the large oil mills of the East India Railway Company. Their oils for lubrication and illumination are made from the castor bean, and in the manufacture of this produce, with varnish, paint, soap, etc., over five hundred hands are kept employed. Here was an excellent opportunity to study the simple village life of the poorer classes. Mr. Porter is looked up to with almost filial regard by the little village whose people have learned of his kindness in many ways. Happy would it be for India if all European overseers were thus kind.

Cawnpore is the next station of importance, and here, too, the kind hospitality of English residents was demonstrated. This city of growing importance is one of the liveliest places in the interior country. There is a very melancholy interest connected with its history in the circumstance of the Sepoy rebellion in 1857. In the beautiful Memorial Garden is located the well into which two hundred and forty butchered and living persons were thrown by the rebels who learned of the approach of the English soldiers. This well is enclosed and covered with a marble wall, in the midst of which stands a beautiful angel figure holding a palm branch and looking pensively down into the well. On the banks of the Ganges, some distance from the garden, is the famous Sutte Chauri Ghat, where, under promise of safe conduct to Allahabad by boats, the English garrison and settlers embarked, and no sooner were in their boats than the natives in ambush opened fire and killed nearly every man in the company. The women and children were taken back to the barracks and closely confined for a few days, when they met their terrible fate in the well. Cawnpore is now celebrated for its cotton-mills and for its manufactures of leathern goods. It is also celebrated for its jugglers, though it by no means has a monopoly of this interesting genius. But the adepts of the occult art in India rank with the superior orders of cunning tricksters. One may spend an idle hour watching their exploits without being able upon any ground of human possibilities to account for one tenth of what he sees. It is easy to conclude that these crafty performers are in league with the great deceiver. The broad grin with which they watch the astonishment of the onlookers forms a comical feature of the entertainment.

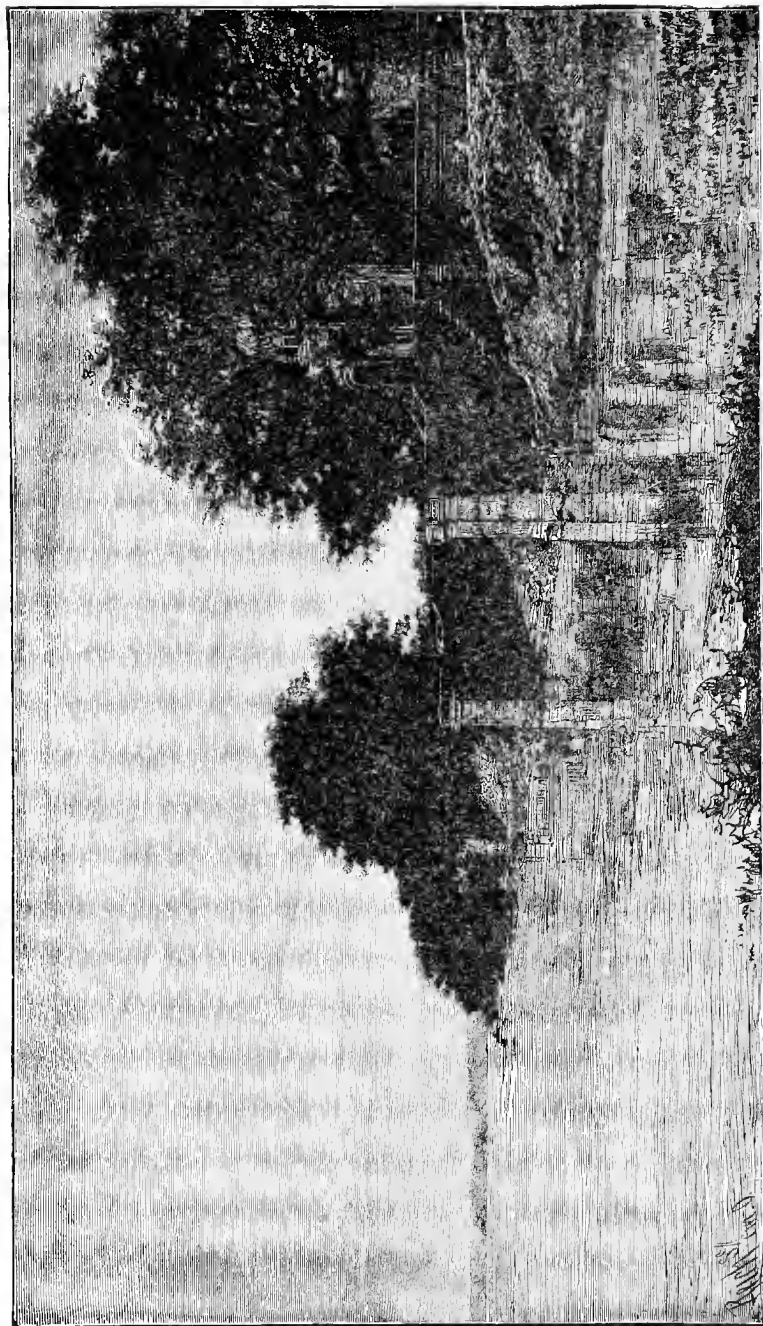
Lucknow is forty-five miles north from Cawnpore. It is the fourth city in India, having a population of over three hundred thousand. It is even more famous for its participation in the Se-



RESIDENCY RUINS, LUCKNOW.

poy rebellion than Cawnpore. The city was once the capital of the reigning maharajahs of the province of Oudh, and abounds in palaces of royalty. In the central part of the city is the Kaiser Bagh, or Emperor's Gardens, a vast pile of buildings, once the magnificent home of reigning kings and their extensive households. They are built around a square of perhaps fifteen acres which has been cultivated as a park and flower garden. Many of these old-time buildings present an imposing appearance as they are approached, but upon closer examination prove to be bizarre and cheap. They are built of bricks a little more than an inch in thickness, laid in clay, and the walls are covered with stucco which in time crumbles off, leaving the buildings unsightly. The more modern structures are of a different character, some of them being imposing and decidedly creditable in appearance.

The object of greatest interest in Lucknow is the ruins of the Residency. Prior to the mutiny, this was a palace surrounded by buildings of the British representation. At that time there were less than one thousand English soldiers, and about the same number of loyal Indian troops, with civilians, women, and children, comprising about three thousand souls surrounded by an overwhelming force of rebels. Fortifications were quickly thrown up, and for eight months the place endured a fearful siege, during which time two thirds of the beleaguered party perished. Relief came under the forces of Sir Henry Havelock, who fought his way through the gates and streets of Lucknow. But his army was not sufficient to raise the siege. Finally ample relief came under the command of Sir Colin Campbell. Sir Henry Lawrence, who at first held command, was mortally wounded by a shell which burst in his room, and Sir Henry Havelock died of dysentery before leaving the city. The ruins are carefully preserved in as nearly the shape in which they were left by the siege as possible,

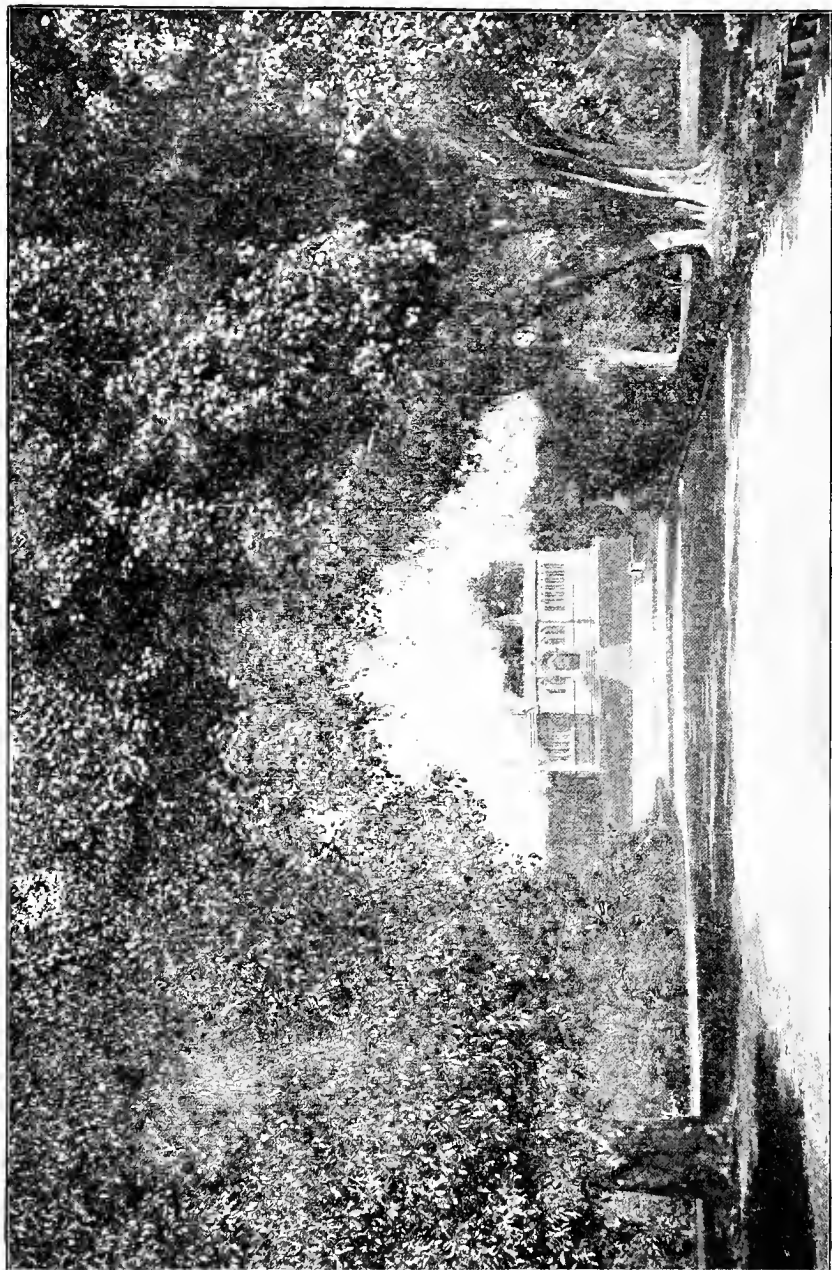


SUTTE CHAURI GHAT

except that the grounds are improved and beautifully kept. The grave of Lawrence is within the grounds, and upon the humble monument is an astounding inscription. Alluding to the last words of the faithful man it reads, "Here lies the man who tried to do his duty. May the Lord have mercy on his soul."

In missionary work, Lucknow is the headquarters of the publishing work for the American Methodist Episcopal Mission. Here, too, are located a college and school for boys. They have commodious buildings for school and dormitory. The cost of boarding boys at this school is about one dollar per month. The culinary operations are conducted by themselves upon a very simple plan, and embrace chiefly the almost universal chowpatti (spelling mine) made of coarsely ground wheat or ghendri meals mixed with water, rolled very thin, and baked upon the smooth surface of a hot stone. The boys think that these are not bad to take, and it is quite easy to agree with them for a short trial. One hundred dollars will send ten boys to school there for one year. Certainly a good opportunity for philanthropic people to invest some money.

Besides this, there is located here Miss Thoburn's school for females, which is giving instruction to many young women who are fitting themselves for usefulness in Bible work and teaching. Besides Christian ladies, zenana women are brought to the house in their palkees or closed palanquins, that they may avail themselves of the privileges of the school. The examination of these high-caste ladies by the gentlemen regents of the school has to be carried on through a curtain, for in no case would they expose their faces to the view of any man except their own husbands or fathers. It would be in their minds an act of gross immodesty. Physicians who have been called to visit patients of this class have to examine their tongues or pulses through an aperture in a curtain.



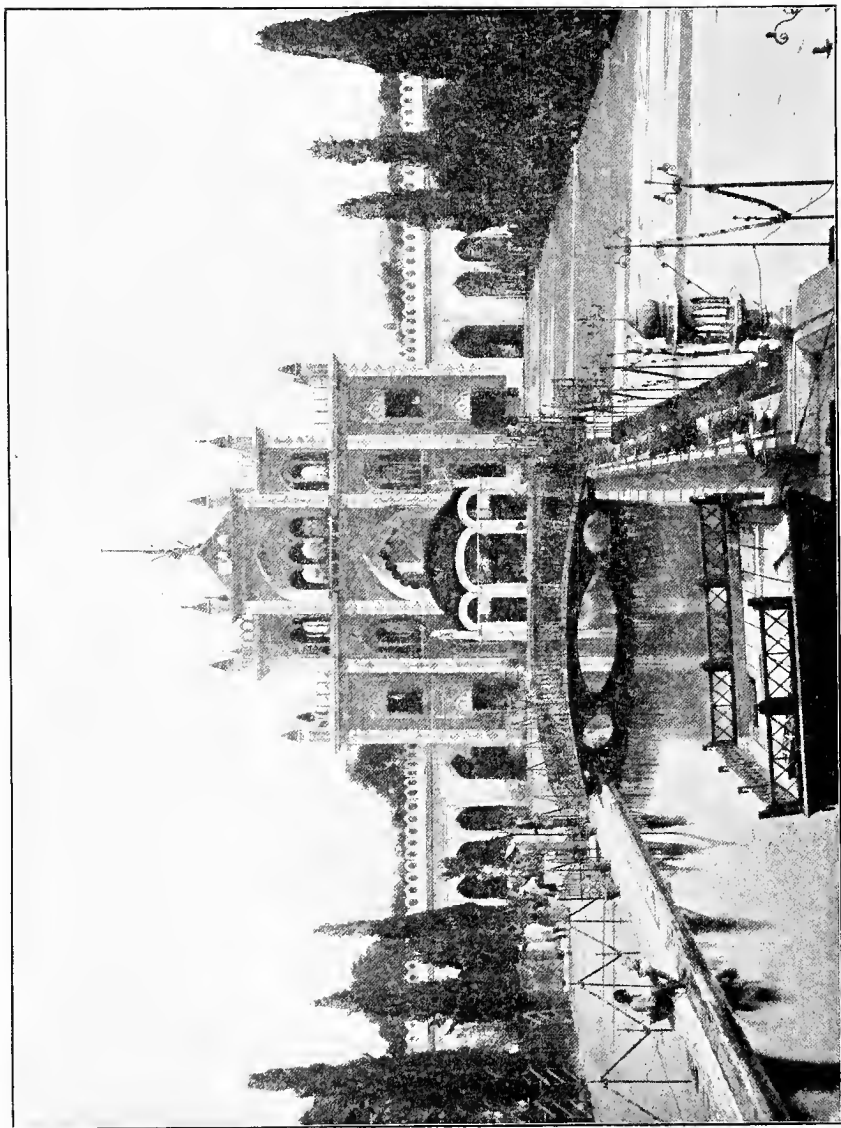
MEMORIAL GARDENS AND WELL, CAWNPORE. (See page 227.)

FARTHER INLAND.



RETURNING to the main line of the East India railway at Cawnpore, another night's ride brings us to Agra, over eight hundred miles up the Ganges Valley from Calcutta. The city of Agra is one of the strongest magnets in India. Its attractions are felt by tourists even before they leave home, and increase in power as they approach. "Shall you see the Taj?" is the question asked on the way. "Have you seen the Taj?" is frequently heard on the returning journey. The city itself is not very different from other notable ones in the level Gangetic Valley. The European and aristocratic native portions are spacious and beautiful, at least in December, but the bazaars and quarters of the poorer natives are crowded and squalid. The city stands on the west bank of the Jumna. The railways run just south of the city between it and the Fort. The main station is adjacent to the Fort entrance. Within the Fort enclosure are situated many of those magnificent buildings which furnish the tangible evidence of past greatness.

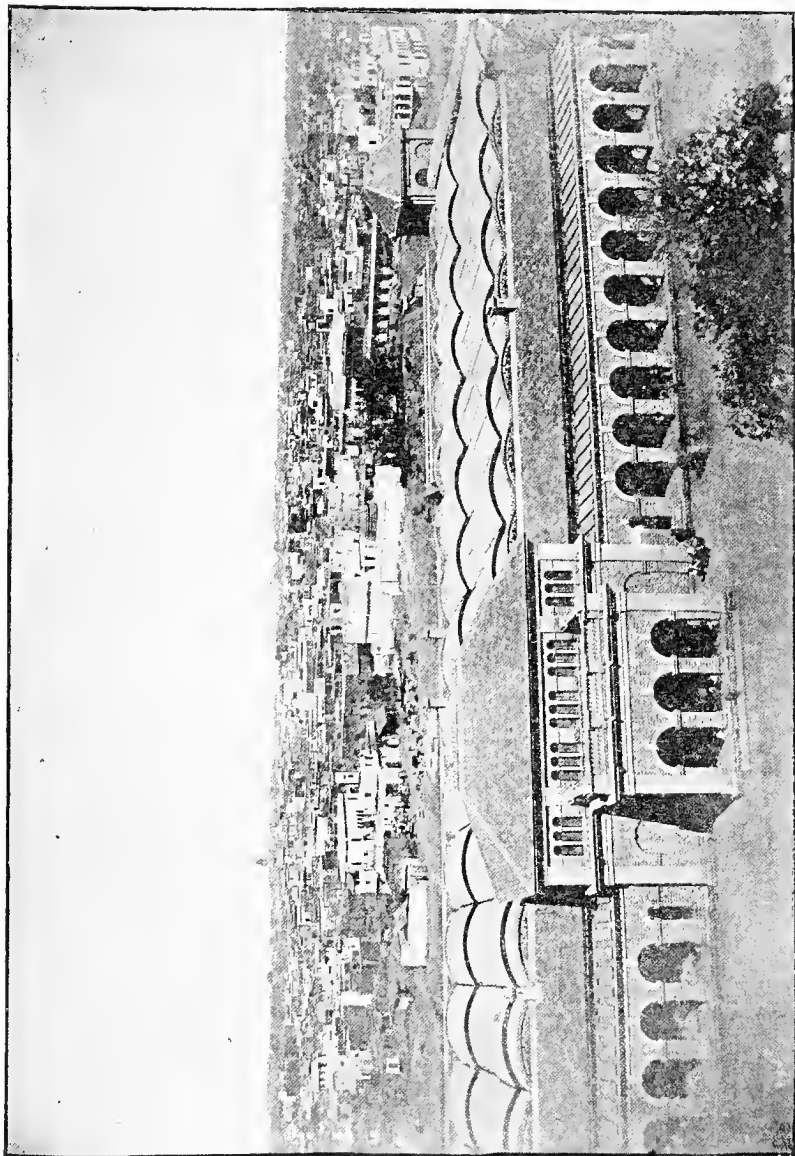
Before noticing these buildings, let us consider briefly their origin. Three hundred years ago, approximately speaking, India was overrun by the conquering Mohammedans, who descended upon the country from the passes in the northwest. In twenty-five years the effeminate Hindus, in spite of their best resistance, were sufficiently subdued to prepare the way for the establishment of the great Moghul Empire. Of this dynasty Akbar the Great is regarded as the real founder.



GATEWAY TO THE HUSAINABAD MOSQUE, LUCKNOW.

His successors were men of power and energy, especially so was his grandson, Shah Jahan (king of the world). To this man, more than to others, though not exclusively, belongs the credit of these remarkable structures which are India's glory, a glory which but for these has now nearly departed. Shah Jahan thought to establish the seat of his government at Futtipore Sikri, twenty-three miles from Agra, where he erected some magnificent buildings, and caused a city to be established; but afterward, evidently changing his mind, he settled upon Agra. The former is now deserted and desolate, except for fakirs and guides, who dwell in the silent city.

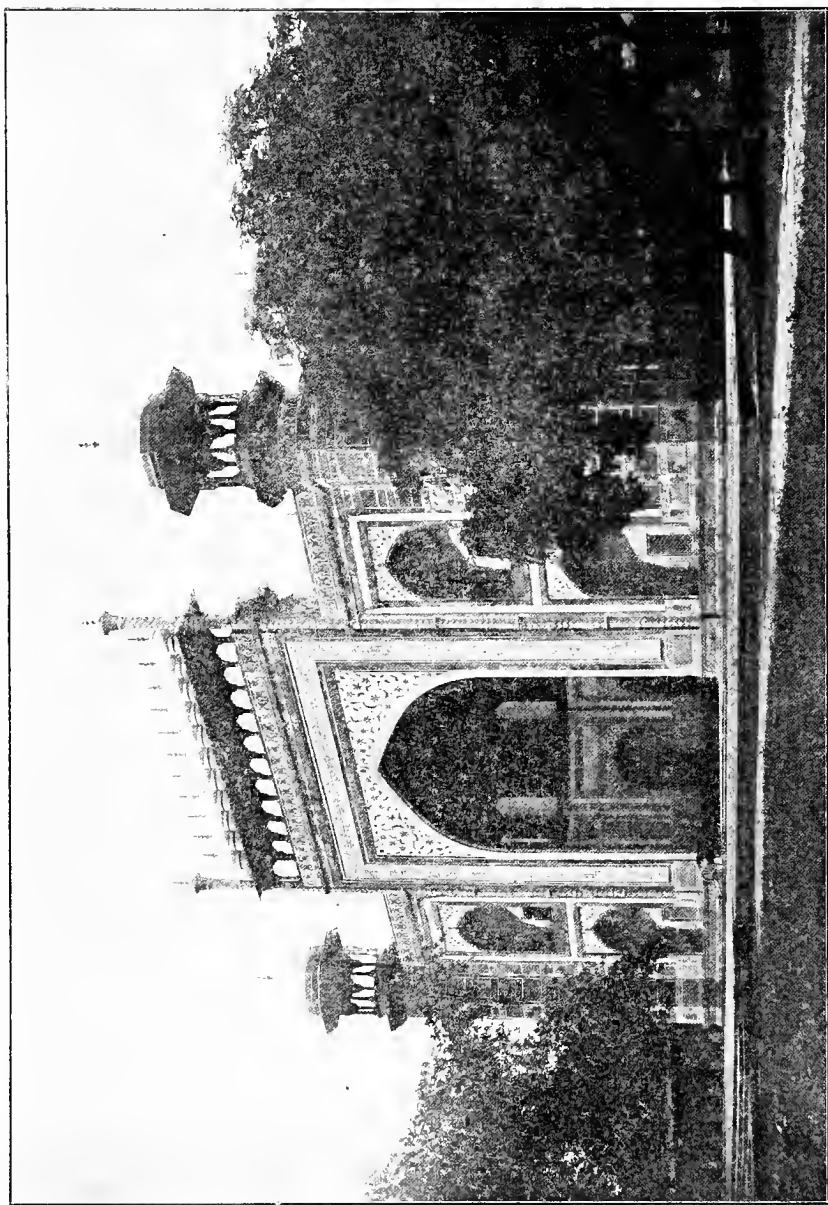
The Fort at Agra presents from without a massive and grand appearance. The walls are one and a half miles in circumference, and said to be seventy feet high. They are surrounded by a capacious moat, lined with stone. The Fort, built of red sandstone, is apparently in perfect preservation, there being no signs of dissolution. The only entrance is the Delhi gate, an impressive structure approached over a drawbridge, and containing four massive portals leading through as many walls. The roadway leads to the high ground of the enclosure. The English soldiers are quartered here now, and their barracks and military stores mar the beauty of the place. The object of special interest is the emperor's palace, overhanging the river that washes the base of the Fort walls. These buildings are of marble, richly inlaid with variously colored stones in beautiful flower patterns. There are the public and private audience halls, the baths, and the Jessamine Tower, each of them beautiful beyond the power of pen to describe. The latter was the private apartment of the favorite queen. Its name is derived from one of the patterns in which precious stones are inlaid in the pure marble. Rosewater fountains, mirrors, paintings, gilt, and fresco united to beautify this place.

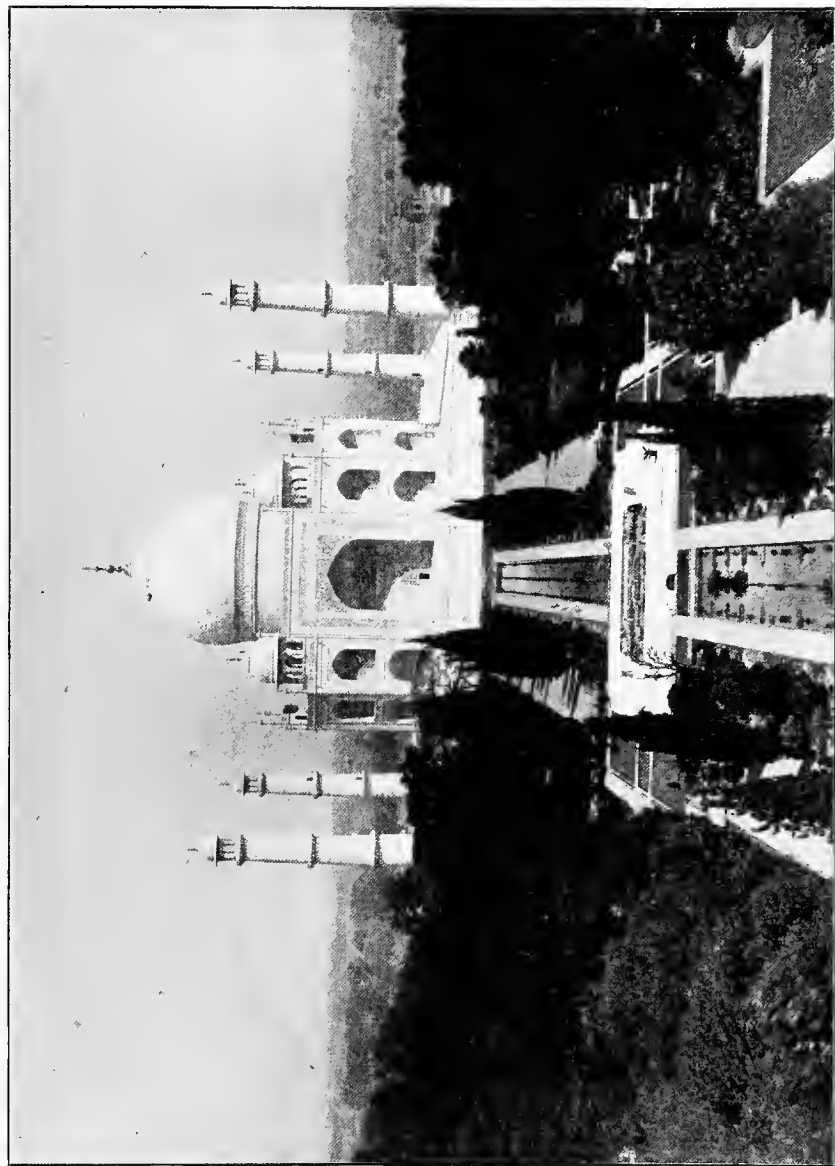


AGRA.

From nearly every window and door of the palace one can look out upon the river, across a bend of which stands in lonely beauty, the pearl of India, the Taj Mahal. Shah Jahan built this place as a tomb for his favorite wife, so it is said; but it appears to a modern observer that he was like most other men; for while he was doing a very nice thing for his wife, he made it large enough for himself also. At least their tombs are side by side, though the principal place is given to the beloved Begum. The building stands on the river bank in an enclosure of perhaps ten acres — a beautiful garden — which adds to the effect and loveliness of the buildings. The gateway is a massive and lofty structure, one hundred and fifty feet in height, notable in itself for architectural beauty. It is of red sandstone inlaid with white marble. On each side of the Taj are mosques of the same material, one for women, the other for men.

The mausoleum consists of a dais twenty feet high and over three hundred feet square, with a minaret one hundred and fifty feet high on each corner. In the center of this platform is the tomb, a building nearly two hundred feet square, and rising one hundred and fifty feet high, crowned with a dome. All of this — platform, minarets, and tomb — is of pure white marble. The symmetry is perfect, the workmanship faultless. Within is a scene of indescribable beauty. The sarcophagi occupy the center, and are inwrought with precious stones, and surrounded by remarkable marble screens, which are also inlaid. I shall attempt no adjectives or exclamations; better pens than mine have failed to describe the place. The best of them convey but a poor idea of the strange beauty of the place, and entirely fail to describe the sensation of exquisite delight one feels as he beholds in wonder. The doorway bears this inscription in Arabic: “Thus saith Jesus (on whom be peace), This world is a bridge; pass thou over it, but build no





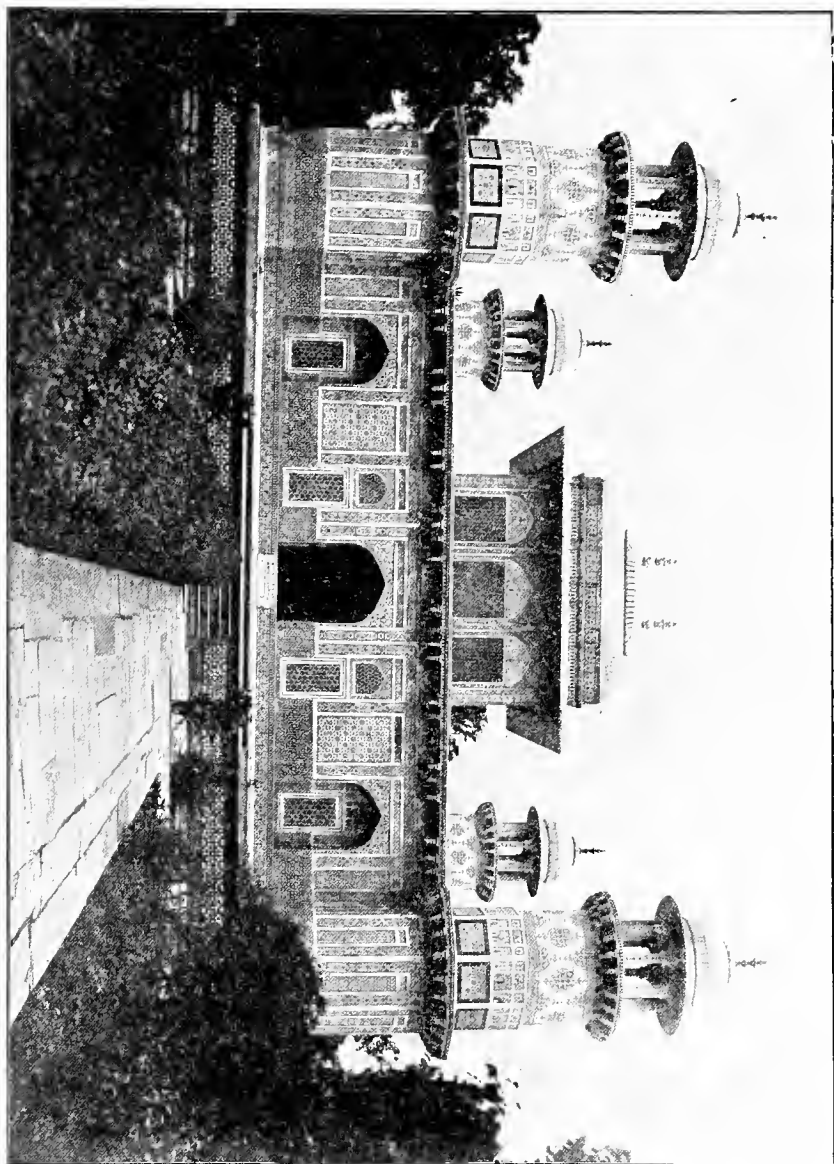
THE TAJ.

house thereon." And upon the interior walls the entire Koran is inscribed in inlaid work.

The tomb of Akbar at Secundra near Agra, and that of Itmud-ed-Doula across the river, well repay the visits they receive. In the latter are marble screens nearly seven feet square, of one stone. These screens are wonderful works of skill and patience, consisting of slabs of marble two and a half or three inches thick, pierced in intricate patterns into fine net-work, and executed without a flaw. They are found in nearly all the palaces and great tombs of that period.

The most interesting feature of my visit to Agra was a conversation with Mrs. Clara Swain, M. D., who for more than six years has been attached to the family of a native king. They were staying temporarily in Agra, though their home is about seventy miles away from the railway in a more remote part of the country. Dr. Swain is a devoted and earnest Christian, who has discreetly represented the cause of the Master while doing the work of a physician. A wide-felt influence has consequently gone out through the country, and especially in the palace. The rani and her young daughter love the Bible as well as the Saviour it presents. The rajah himself is outwardly attached to his heathenism still, but it is hoped that the grace of God is at work inwardly to illuminate the mind. At the time of my visit, the family had been passing through a severe trial, for the rajah had forbidden his daughter to read the Bible; but after pleading with tears upon her part, consent was given upon the condition that she should not "read about eating and killing cows." No more grievous sin is known to the Hindu than this.

Dr. Swain is growing gray in the service. Once she thought to retire, and went home to America; but urgent letters soon followed her for her return. So taking up the burden once more, she has isolated herself from white people



TOMB OF ITIMUD-UD-DOWLA, AGRA.

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and from Christians for Christ's sake, a work which some, if called upon to do, would reckon a sacrifice.

A short distance from Agra is the city of Muttra with a population of sixty thousand. This very noted and sacred city is the birthplace and principal scene of the life of Krishna, the ninth incarnation of Vishnu. Christianity has made but little inroad here, and it was a peculiar pleasure to accept a kind invitation from Dr. Martha Sheldon in charge of the Deaconess' Home, to visit and view heathenism in its unadulterated form, if it be possible to adulterate that which is baseness itself. The Methodist mission has a good start here, and under the wise and active measures taken by Dr. J. E. Scott, land has been procured and a school building was in process of erection, directly in the midst of the city. The sacred Jumna flows past the city, upon the banks of which are many temples and sacred places. A lofty stone tower marks the place of the suttee sacrifices, now abolished by the law, but still cherished in the hearts of the Brahmans. Here a very sacred cow was to be seen. The peculiar sacredness evidently consists in the fact that the creature appears to have six legs, but it is easy to discern that the two little extra appendages had been grafted upon the shoulders when the animal was a calf.

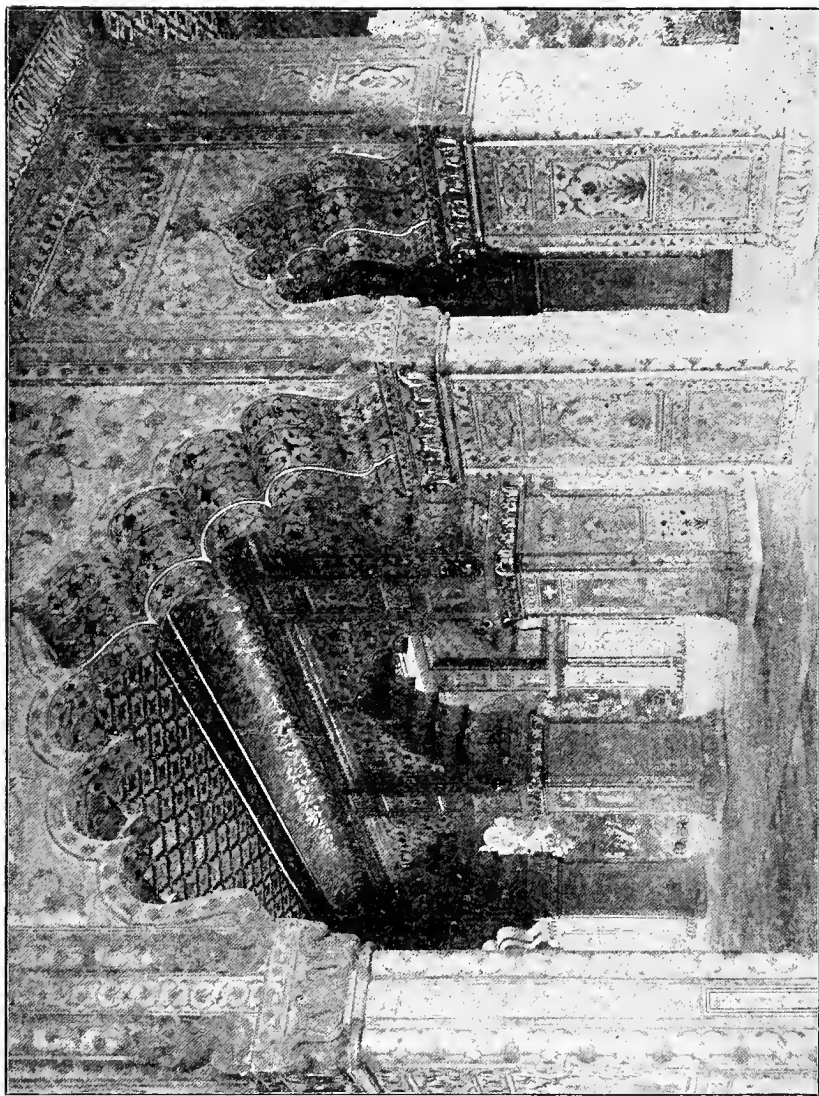
Bindraban is a neighboring city where the darkness of Hinduism is even more dense than at Muttra, for the missionaries in the latter city and the soldiers at the cantonment do give a little tint to the moral atmosphere; but in Bindraban there is not a white person to break the color, nor a Christian to relieve the darkness. The corruption of the priests, the superstition and blindness of the people, and the folly of the devotees are here very painfully manifest. At the time of my visit with Dr. Sheldon, we were the only white people in the city. Besides being objects of curiosity to many, our presence

excited the cupidity of a crowd of beggars, but we suffered no indignity, though we visited several temples and the doctor talked with the people freely about Jesus. It was a sad sight to witness the people prostrating themselves before their idols and bestowing their scant offerings of rice, water, and marigolds. When the people became attentive to the word of truth, the priests would quickly appear and scatter them with a word.

At the entrance of a fine temple with a massive marble facade, we were restrained from going farther by the following quaint warning inscribed in the marble wall in far better lettering than grammar: "Prevention by religion for Mohammedan and European gentlemen to go farther step." In the great Red-sandstone Temple the principal idol sits gloomy in a dark recess attended by numerous priests who see to all his imaginary wants. The water in which he is bathed is carefully preserved and doled out to the Bengali widows who resort to this city in great numbers. The water is used for bathing the face, and a portion is drunk by these deluded creatures as a panacea for the many ills of this unfortunate class of beings.

A temple devoted to Krishna was in process of construction at the cost of twenty-five lakhs of rupees. (The lakh is one hundred thousand.) Marble inlaid with costly stone forms the principal part of the building. A visit to such a city reveals the fact that Hinduism is yet a green tree.

Delhi is in some respects the most interesting of India's cities. Its history is thickly studded with dark and light spots, and the monuments of its past greatness and power are spread around over a radius of several miles. It is identified with the earliest history of the Orient, being contemporaneous with Nineveh and Babylon. Akbar, the great Moghul emperor, made it his capital; later Shah Jahan, after building Futtipore Sikri and Agra Fort, transferred once more the gov-



HALL OF PRIVATE AUDIENCE.

ernment to Delhi. Here, too, this remarkable man has left monuments of his indomitable energy. Not only of energy, however, but also of oppression; for even the lovely Taj cost the forced labor of twenty thousand men for twenty years. The men were given a bare subsistence; and in this way he built all his works.

The modern Delhi (pronounced Delly) is enclosed by a wall of red sandstone which I should think to be twenty-five feet high and ten feet thick. It has nearly two hundred thousand inhabitants, divided between Hindus and Mohammedans, the latter having a predominating influence. The Fort is within the city enclosure, and like that of Agra, stands on the banks of the Jumna. It contains the king's palaces, which for beauty rival those of Agra. The queen's bath-rooms are inlaid with small, convex mirrors, the walls being covered with them. The effect, as may be imagined, is remarkable. Through the baths, and indeed through most of the palace, runs a marble water-way, four feet wide. In places, different colored marble is inlaid zig-zag, and the effect of water running over these places is said to produce the likeness of fishes.

In point of magnificence, the *Diwan-i-khas*, or Hall of Private Audience, is the most remarkable building in India. It is of marble, most richly inlaid, while the windows are marble screens of great beauty. The roof is supported by about thirty-six marble pillars, most of them three and one half feet square, inwrought with precious stones. The ceiling is a series of gothic arches of marble, frescoed in gold, silver, and scarlet. In the middle of this grand room stood a marble platform, now moved to one side, which supported the famous peacock throne. It was called thus because it represented the spread tail of that fowl. Its cost is said to have been nearly thirty million dollars. Of course it disappeared long ago, and the

buildings themselves have been marred by robbing them of their most precious gems. The frieze of this room bears this inscription: "If paradise be on earth, it is here, it is here." That little "if" spoils all the dreams of human happiness and perfection; for through the wicked ambition of a son, Shah Jahan found in one of the splendid apartments at Agra a prison in which he ended his days in sorrow.

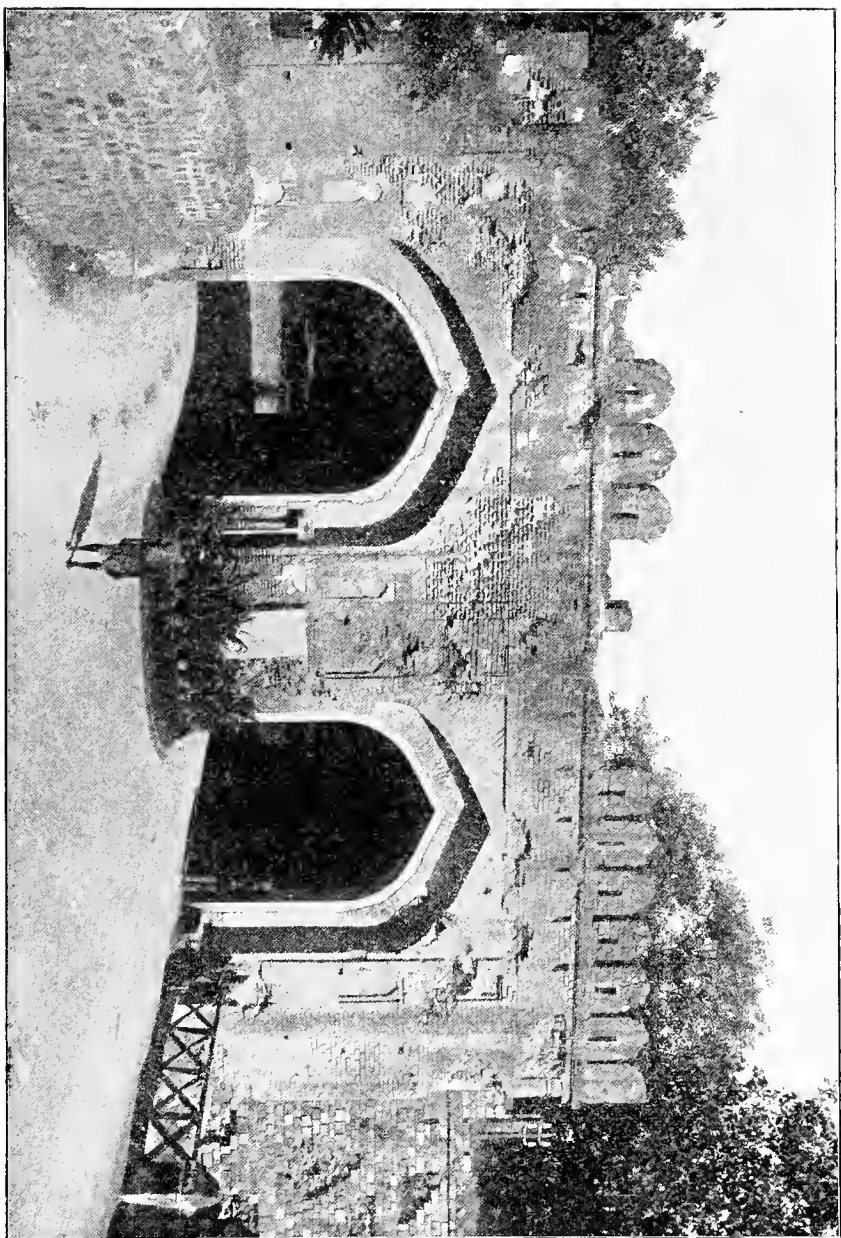
The Hall of Judgment, though of grander proportions and conception than any of the others, is of baser material, being made of brown stone inlaid with marble. But it contains the emperor's seat of judgment, constructed of beautiful marble in the form of a pavilion, with the floor raised ten feet. Before his majesty sat the prime minister upon a marble seat; he received sentence from the emperor, and conveyed it to the accused. In those days it was regarded a slight thing to sacrifice life.

The Moti Masjid, or Pearl Mosque, built for the emperor's own use, is a veritable pearl of pure marble. It received its name on account of its costly carpet inwrought with pearls.

For the use of the common people the emperor built outside the Fort the *Jumna Masjid*, or Great Mosque, which will accommodate many thousands of worshipers. Its floor is reached by forty steps from the street, the lower ones being one hundred and fifty feet long. This building is mostly of sandstone, but the floor of the court is composed of black and white marble.

In a cloister a priest keeps charge of some precious relics, which he shows for backsheesh. Among them are old writings by Mohammed's son and grandson, over twelve hundred years old. He has an old shoe of the prophet, a footprint in stone, and a hair from his beard.

Time and space bid us hasten through India to other lands, but there is so much to relate in regard to this most interest-



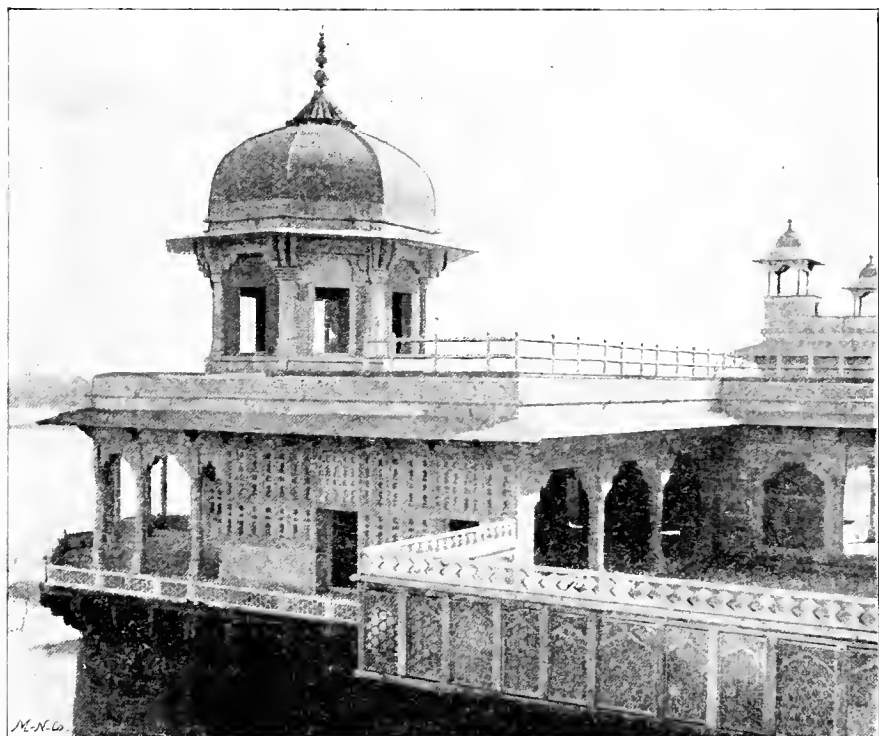
CASHMERE GATE, DELHI, SHOWING MARKS OF SIEGE IN 1857.

ing country and people, that it is extremely difficult to heed the admonitions to cut short our visit. Here in Delhi, in Lucknow, Benares, and indeed in every city, the visitor is impressed with the subtle ingenuity in handicraft displayed on every side. Men living and working in squalor with only the rudest implements turn out products of skill which would baffle our most accomplished artisans with all that machinery and enlightenment can do for them. Sitting upon the ground, or upon a low stool, they work with fingers and toes at spinning, weaving, needlework, engraving, and gold and silver work, producing articles that sell for a few pennies, or that cost a fortune and require years of patient toil, on perhaps a few yards of cloth. 'Tis said that when the Prince of Wales was in India, they presented to him three pieces of muslin each one yard wide and twenty yards long and weighing three and one half ounces. Every thread of this cloth was spun and woven by hand.

For generations father and children follow the same line of employment. The iron rule of caste holds them to it; and the result is a proficiency that is perhaps natural, but at the same time is to us nothing short of marvelous. The dyers of this country distinguish over two hundred colors that occidental eyes cannot discern. In carving or engraving they do not follow a pattern, but are guided by their unerring sight. Though caste may have its advantage in this direction, it is but a small offset to the great injuries that it inflicts upon the race. It is the barrier to progress and modern civilization.

The house of the European, in India, generally contains about a dozen servants, all men except the *aiga*, or nurse, who takes care of the children. The reason for employing so many is that the climate usually forbids the white woman doing much of her own work, while the laws of caste forbid the servant doing more than one kind of work. The man who

drives the carriage will not open the gate; the cook will not wash the dishes; the one who waits on the table will not sweep; hence, a man must needs be kept for each branch of domestic work. But this burden is not so intolerable when we take into consideration that about six cents a day pays the wages of each man, out of which he boards himself and family, and he lives in a row of cheap huts at the rear of the bungalow; so that the difference in the cost of servants is not very much, if any, compared with the Indian system.



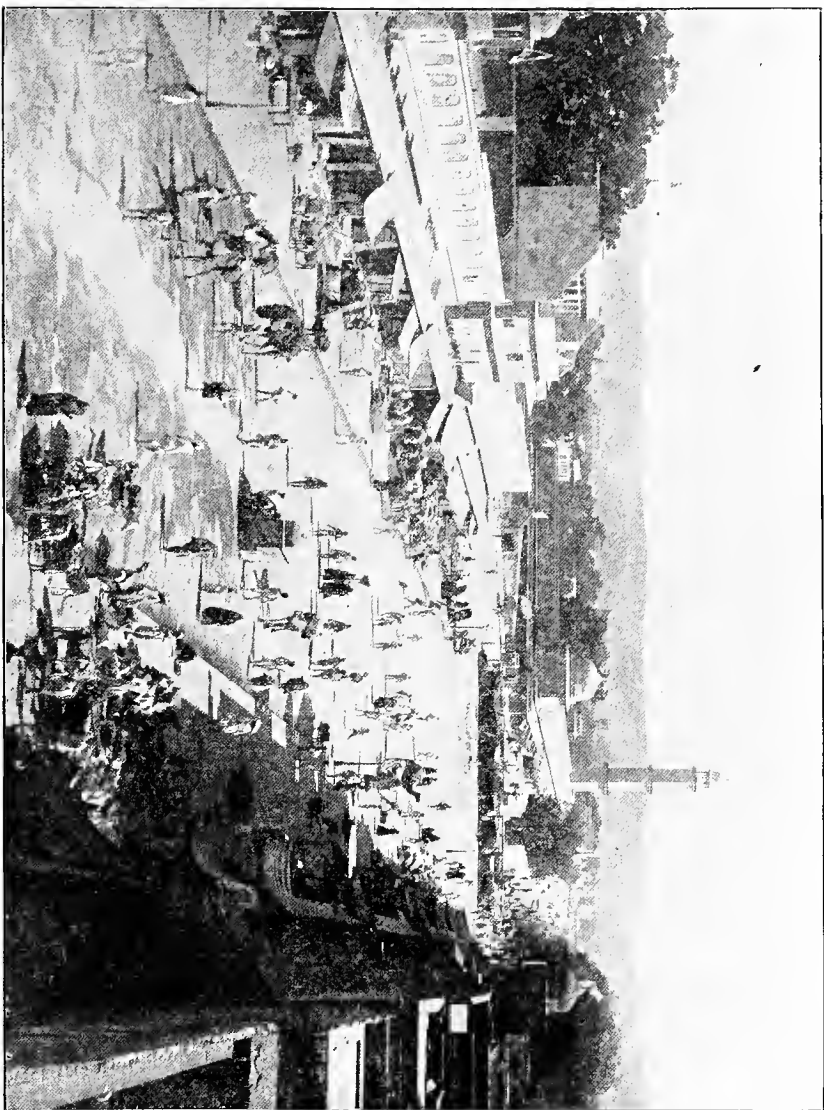
JESSAMINE TOWER, AGRA FORT.

DELHI TO BOMBAY.

T Delhi the traveler is nine hundred and fifty-four miles from Calcutta and eight hundred and ninety miles from Bombay, the great western metropolis. If he be short of time, he will at this point turn from his northwestern course to the southwestern tack for the latter city. That is, in case he starts at Calcutta and leaves at Bombay. But by far the greater number of people who go over this route go the other way, Bombay being the port of entrance for nine tenths of those who go to India.

Leaving Delhi early in the evening, a comfortable night's ride brings us to Jeypore, a city of more than average interest. The maharajah of this province is a young, progressive prince of good English education, who has had a taste of Western civilization. This does not prevent his being a devoted Hindu; but it has inspired him to beautify and improve his capital city to such a degree that it is to Europeans and Americans the most congenial city in interior India.

Six miles from the modern capital is the ancient and deserted Palace of UMBER. The name of this place is generally spelled "Amber," *a* having two sounds in Indian languages,—the broad sound, and the short sound of *u*. For four miles the journey is by carriage, then, at the foot of the hills, we leave the carriage, and having on the previous day applied through the English resident for permission to visit the place, we find at this point an elephant with servants waiting to take us over the hill to the palace of by-gone days.

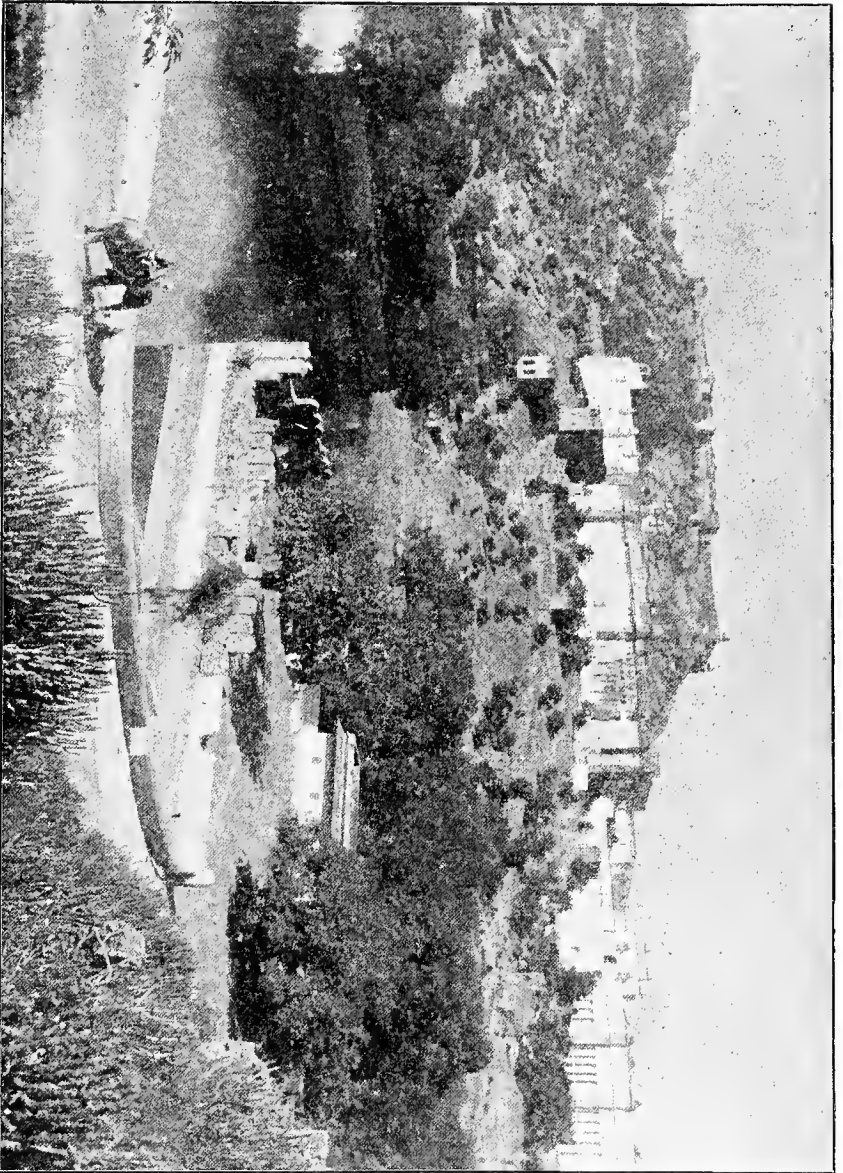


JEYPORE.

This elephant ride was to me an entirely new proceeding. The giant animal is attended by two men. The *mahout*, or driver, sits astride the neck holding in his hand a sharp iron pin about a foot long, resembling a marlinespike. His method of infusing enthusiasm or obedience consists in punching the beast in the back of his head with the iron pin. He does it in a way that produces the desired effect after three or four blows; but it would be well to say that the thickness of the elephant's hide would withstand a much harder punch without being pierced than the mahout gives him, so the operation is not so cruel as it seems.

For a while I stood looking upward, wondering how a man that could not fly could possibly get up there. The driver began pegging away at the giant's head; there was a backward and forward swaying of the mass of flesh, followed by a dropping upon his knees, next an awkward spreading out of the hind legs, and then the elephant had done all that he could do to accommodate us, for he lay on the ground. But still the seat was above my head, therefore an attendant brought a step-ladder which he planted against the broad side of the beast; we climbed up and pulled the ladder after us. Then there was a quaking, for the mahout applied his punch. By clinging to the rude frame that formed our seat we managed to retain our hold. Up came the hind end of our conveyance, next with sundry heavings, up came the other end. The animal being again on his feet, forward we went with a jerking, shaking gait that was perhaps better than not going at all, but was several degrees worse than walking. After having climbed the hill, our course lay along a beautiful artificial lake, shown in the illustration, thence up another steep hillside, to the gorgeous but forsaken place.

Modern Jeyapore has gas and water-works, a fine museum, and botanical and zoölogical gardens, the latter containing a



ANCIENT UMBER.

den of the fiercest man-eating Bengal tigers, who sprung at the bars with a fearful roar as we approached. There is also a large lagoon in which are a great number of voracious alligators which the guide tantalized with pieces of meat tied to a rope. The stables of the king contain over one hundred elephants. These animals are much more rare in India than is generally supposed. They are costly to procure and expensive to keep.

The building which contains the museum cost six lakhs of rupees, and is named Albert Hall in honor of the Prince of Wales, by whom the corner stone was laid in 1876. The frieze of the building is adorned with mottoes taken from the Vedas, or Hindu sacred books. Among them are these: "High-minded men do good without thought of their own interests." "He hath all wealth who hath a mind contented; to him whose feet are covered with shoes, the whole earth is covered with leather." "Do naught to others which if done to thee would give thee pain."

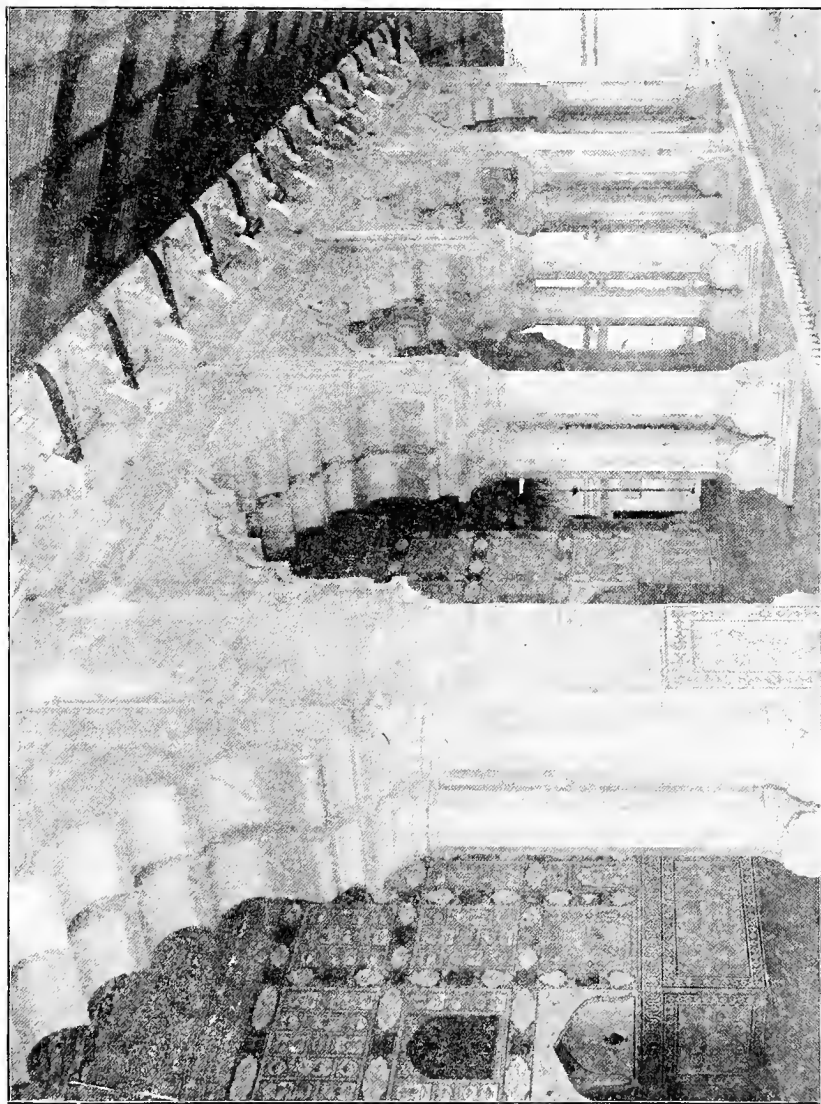
While in this city of sixty thousand people I saw no white man, though I believe that there were three or four in the city. There is no more occasion for fear in thus mingling with these people than there would be in one of our own cities, or among our own kindred. Indeed, when we call the people of India *heathen*, it would be well to pause a moment to consider upon what ground we do so. I do not say that there are no grounds. But if we travel from one end of the country to the other, we shall see no drunkenness and no saloons for the natives; we shall hear no profanity; we shall hear of no violent robberies and of but very few murders. As we ride on the railway, it is no uncommon sight to see wild deer feeding with cattle in the same field where men are at work and even within a very few rods of the train. They do not run away. Jackals follow the ditches into the very cities for food. Beau-

tiful storks and cranes gaze at us as we pass their muddy haunts, but they do not appear to be alarmed. As we walk the streets, the birds will scarcely get out of our way, and in the cities where monkeys abound they are sometimes too familiar to be agreeable. This friendliness between men and animals speaks volumes for the kindness of the people, and we all know that things are not this way in "Christian" countries.

But while they respect animal life as being but another form of human life, they are not always thoughtful of the comfort of their beasts of burden. And although they throw of their grain to feed the birds, they reject with disdain the plea of the beggar who craves a morsel of food.

In regard to marriages one universal and deep impression prevails,—every girl must be married. Unless she is married and the mother of at least one son, she is regarded as not only a failure, but a curse, and she is made to feel it. A daughter must not be married into a caste lower than that of her father. Upon the unfortunate fathers of the girls rests the duty of providing for their daughters' marriage. To secure this, if one be a poor man, he may have to hire a bridegroom; indeed, some men follow the business of marrying poor girls for a few rupees each. Then a feast must be provided, so that the expense and burden of getting a family of girls married off is one that renders domestic life in many cases a grief. It causes female children to be unwelcome.

In order that the task may be done without fail, it is begun very early. Girls are frequently married in infancy, or at least so far as to be formally betrothed, which satisfies custom's demands. This is the method employed by the men mentioned above, who follow the business; they become only betrothed to the girls, who are henceforth considered married, though they never see their husbands after that time. They can then be saved, and the father has redeemed his character.



DESERTED PALACE, UMMER.

Of course, in most cases, the marriage is in good faith, and at ten to twelve years of age the bride is claimed, and becomes the property of the mother-in-law. But should the bridegroom die at any time after the engagement, the child, or woman, is plunged into the dreadful state of widowhood. She may be the petted and loved child of her mother's house, the joy of the home; as such she is dressed in finery, and receives many privileges, which make life a joy to her mother. But some day word comes that her betrothed is dead. The finery, jewelry, and all marks of favor are at once stripped off; she is clothed in rags, and becomes a slave, a curse, an object of loathing, even in her own mother's eyes.

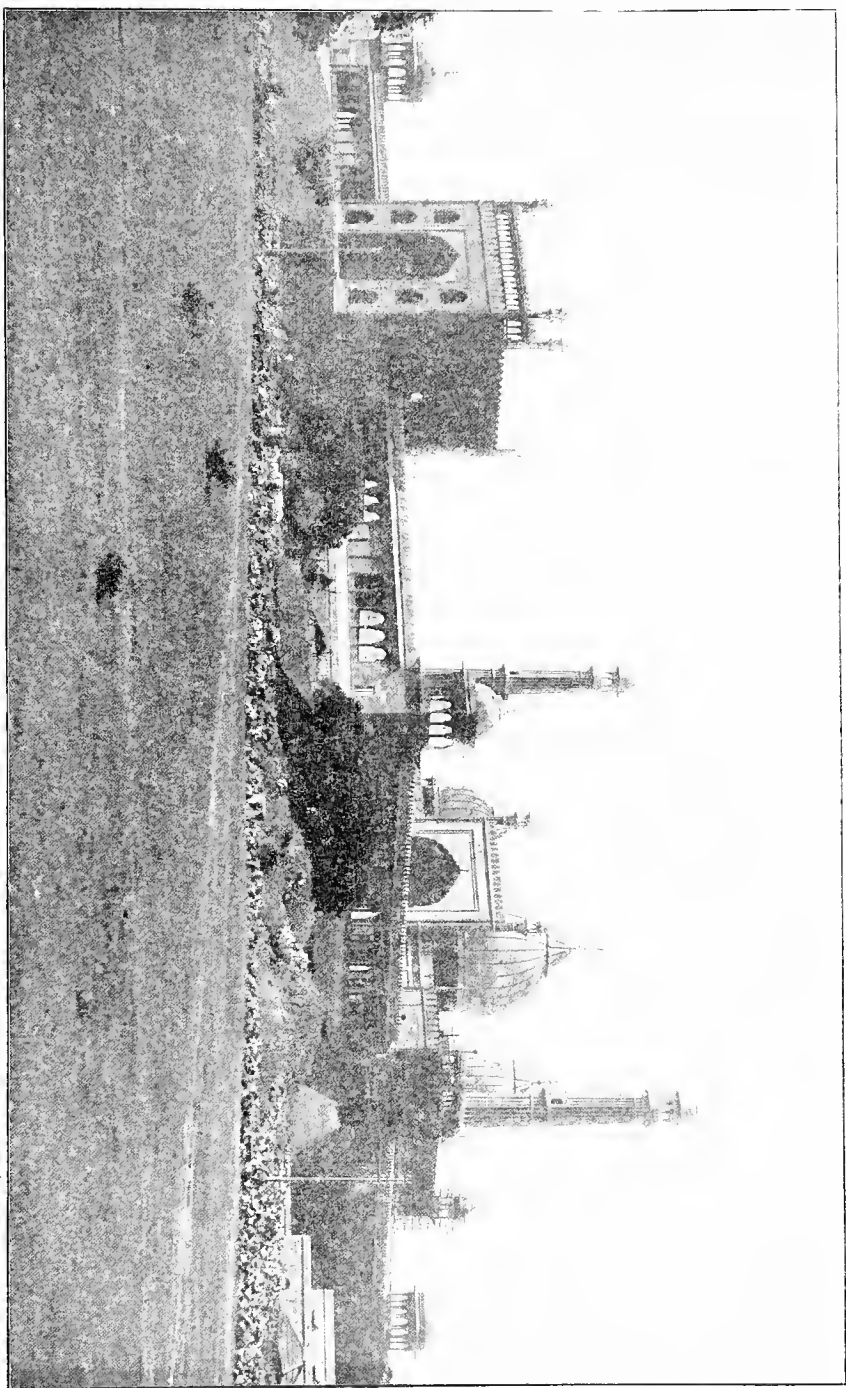
Henceforth her life is brightened by no joy. There is no rift in the cloud of darkness in this world, and beyond only the blackness of despair. Millions of innocent, happy lives have thus been smothered beneath a horrible custom. Thousands have sought beneath the river's surface the only possible escape from an unendurable weight of woe. With such a fate the dreadful suttee became not only possible, but desirable; because it provided an escape from the ills of this state, and formed the only avenue to future joy. The horrible sacrifice of the suttee, or *sati*, has been repressed by law; though we have every reason to believe that it was formerly very common in India. It was a voluntary act on the part of a widow, who allowed the priests to bind and burn her upon the fire that consumed the body of the husband. The sufferings of widowhood were so great, with no possible escape, and the future happiness of the wife who thus suffered was painted in such glowing terms, that many were thus induced to suffer. The many "suttee posts" throughout the land bear witness to their frequency. Often women would change their minds and desire to escape at the last moment; but having taken the vow, they were not permitted to change their purpose.

The justification offered for such inhuman conduct toward widows and even helpless and unoffending children, is the superstition that the death of the husband is the result of some dreadful sin committed by the wife in a former existence; and justice has designed for her this fate as a punishment.

But a woman who becomes a mother of sons is honored, especially when they are grown to manhood. A person desiring to wish a girl great happiness says, "May you become the mother of eight sons, and may your husband survive you." But the cruel goddess of fashion, under whose rule the women of Christendom suffer such mental and physical anxiety and pain, does not thus rule our sisters in India. It is true they are fond of finery. They wear all they can procure of chains, nose-rings, anklets, and toe-bells. But their dresses are made when the cloth is woven and hemmed. The men do the sewing, weaving, embroidery, and the women have but little to worry about, except the principal care of the children, the simple cooking, and for a pastime the universal employment of gathering cow dung and making it into cakes for fuel.

I hesitate to write the last words, because of our disgust for such a practice; but we are speaking now of India, and this species of filial possesses nothing offensive to the Hindu. Indeed, it is used in many sacred rites, and a devout Brahman has his doorway washed with it each morning before he ventures out. Among the poor it forms an almost universal fuel, and to be relieved from its disagreeable fumes is one of the pleasures of getting out of the country. The avidity with which Christians eat the sacred cow is to them far more repugnant than their admiration of the animal is to us.

But after all, we read that God hath made of one blood all nations for to dwell on the face of the whole earth; hence our differences are caused by education and surrounding influences. They are not created in us. Human nature is the same

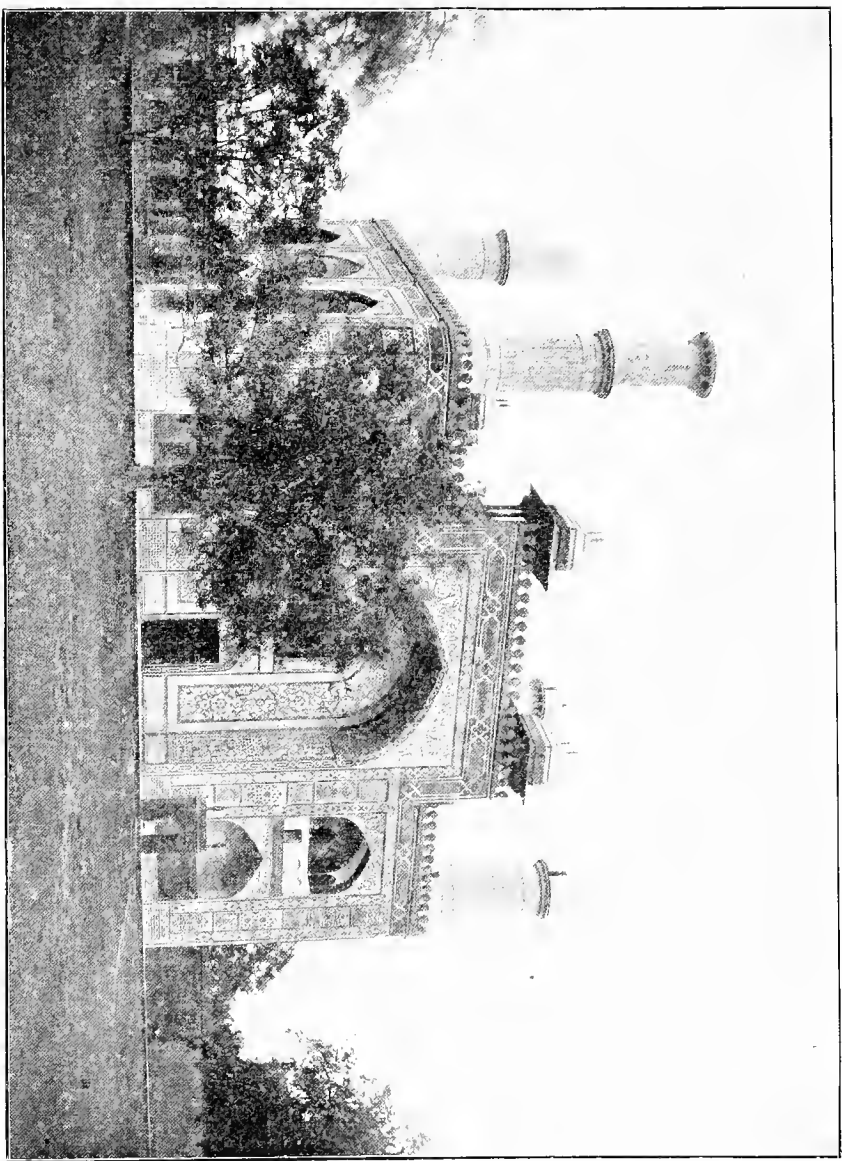


THE GREAT MOSQUE, DELHI.

all the world over,—poor, weak, defective. But all men are made complete in Christ. No doubt Christ will do as much for India as for other countries.

Mt. Aboo, the great headquarters for Jain worship, is on the road from Jeypore to Bombay, and also the city of Ahmedabad, noted for its curious manufactures; but these must be passed by this time.

Bombay is probably at present equal to if not greater than Calcutta in size. At the last census it was but little behind, and is gaining on its eastern and more ancient competitor. It is built upon a narrow neck of land, the extreme point of which was once an island but is now joined to the mainland. This peninsula forms the protection of the harbor, which is safe and capacious. And once out of the harbor, the sailor is directly upon the broad waters of the Arabian Sea instead of having to follow the shifting and uncertain course of a river channel for many miles. Bombay is a modern city. Within the precincts of what is called “The Fort,” which embraces the extremity of the peninsula, the streets are wide and the buildings are creditable. There are European merchants and offices of various kinds, but the principal portion of the business of the city seems to be in the hands of the Parsees, who constitute a very influential part of the community. As before remarked, a great majority — seventy-five thousand out of a total of eighty-five thousand — of these people live here. They may be known by their peculiar dress and manners. Both men and women are thus distinguished. At and before sunrise they repair in large numbers to the sea-shore to engage in worship which is directed to the rising king of day and to the ocean. Their prayers are long and pharisaical, consisting, to every appearance, of mere form. At least, they are not discommoded if interrupted in the midst of their ceremony by a passing acquaintance speaking to them, especially



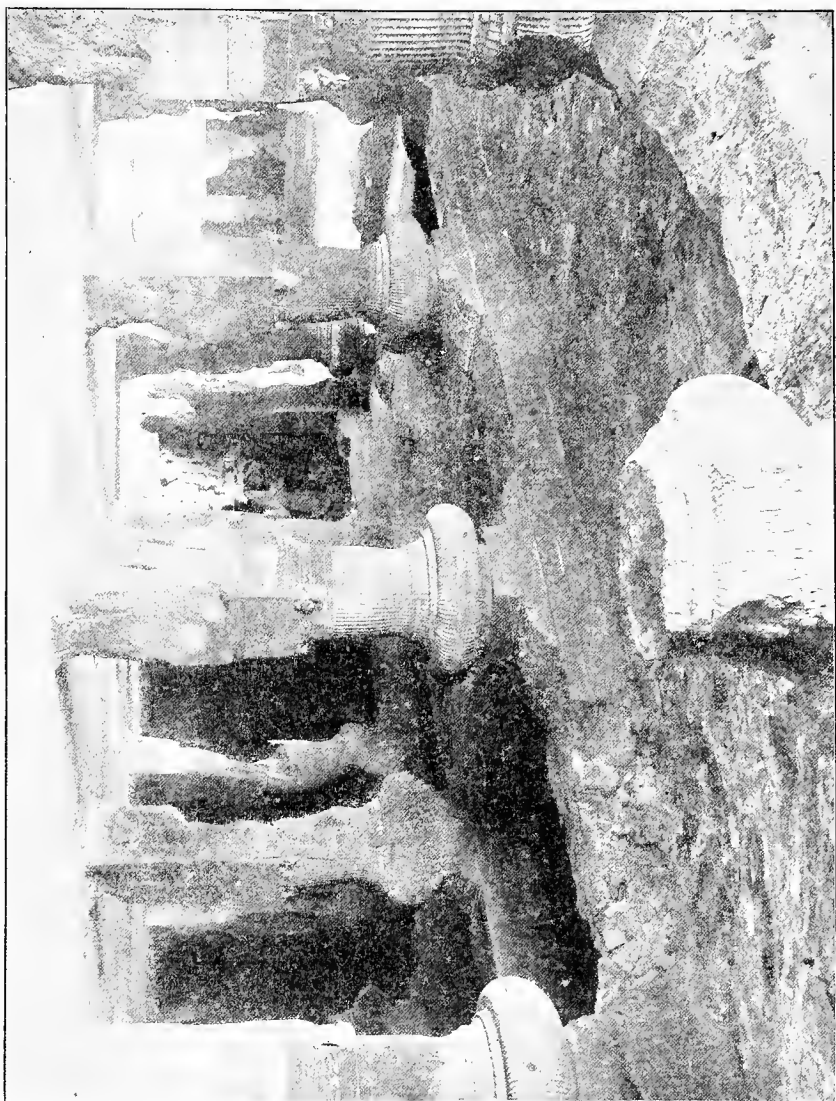
TOMB OF AKBAR, NEAR AGRA.

if it be a matter of business. After this has been attended to, they proceed with their devotions as if nothing had occurred. This class are descendants of the followers of Zoroaster and of the fire-worshippers of Persia. They have their fire temples in Bombay, where the sacred flame is not allowed to go out. They deny that they worship any other deity than God, but claim that they worship him through the elements of nature,—fire, water, and earth.

In order to avoid defiling either, they neither bury nor burn their dead, nor cast them into the sea. They expose them upon the top of circular towers, called Towers of Silence, to vultures which live about the towers in flocks. No sooner is the corpse laid down than these voracious creatures pounce upon it, and within a few minutes nothing but the bones remains. As these accumulate, they are thrown into a well in the middle of the tower. These birds being held in high regard by the Parsees, it would go hard with any one who was to harm one of them and be found out.

Among the finest modern buildings of Bombay and India, it may be said, I think, the finest of its class in the world, is the station of the G. I. P. railway, an illustration of which is given on page 268. The native quarters of this city are crowded, as is everywhere the case. The botanical and zoölogical gardens are inferior, but the central market is well worth a visit.

Within the harbor are several islands, one of which contains the celebrated Elephanta Caves. A view of these caves forms the particular attraction of a visit to Bombay. Pleasure boats run at short intervals, and the distance is perhaps three miles from the wharf. Landing, we climb stairs and a comfortable path to the summit of the island where the caves are located. They are not of natural origin but were excavated, it is supposed, thirteen hundred years ago, for Hindu



ELEPHANTA CAVES, BOMBAY HARBOR.

temples. In the process, pillars of rock were left standing, and these were sculptured with images of gods of massive proportions. Various shrines were cut out of solid rock many of which remain intact. When the country fell into the hands of the Portuguese, those over-zealous bigots thought to destroy heathenism by battering down this wonderful monument of skill and labor. They fired cannon balls at the supporting pillars and succeeded in breaking down some of them, but not in demolishing the caves entirely. The main apartment is one hundred and thirty feet square, and is supported by thirty-six pillars. In one place the triad of Hindu gods is together. The figure is eighteen feet in height and of proportionate size.

Seventy-five miles from Bombay is the city of Poonah, celebrated as the home of many learned Brahmans. Here is located the school of Pundita Ramabai, who has espoused the cause of the Hindu widows. A Hindu and a stranger, she left her country for England where she learned the language and found her Saviour. From there she crossed the Atlantic and traversed the United States, lecturing and collecting funds with which to establish a home and a school for these poor outcasts. It was a great privilege to spend a few hours at this home to witness the laudable efforts which this noble woman and her associates are putting forth, and the apparent success which is attending their efforts. No particular constraint in religious matters is brought to bear upon the inmates, but a healthful Christian atmosphere pervades the place, which exercises a silent but powerful influence. It was a joy to see the happiness of these girls who had been rescued from a life worse than death. Poonah is a beautiful city, the most beautiful spot in which is that happy home where life and light beam brightly for those who have been rescued from hopeless despair.

ADIEU INDIA.



WE have now passed another stage in our journey. From the decks of the "Clyde" we view with regret the vanishing shores of this strange world. Regret?—Yes; because in the brief time during which we have associated with the people of India, we have come to love them as belonging to the great human brotherhood and family of God. Those we have met of our own race have been unstinted in their kindness and hospitality. Meeting them as strangers, they have proved to be brothers and sisters.

No one could be insensible to the faults of the natives, but let it be remembered that faults are the universal characteristics of humanity wherever it is found. From their standpoint they are not more faulty than other people. They are genial, docile, and grateful for the smallest favors. Kind and attentive to the wants of strangers, they seem to take delight in pleasing those whom they serve. In their social relations, impurity is rare. Among themselves the family ties are held sacred, and for degraded womanhood we must look to the low haunts of vicious white people.

For more than three hundred years, reputed Christianity in some of its forms, true or false, has been proclaimed in India. And although something has been done, we often wonder that more has not been accomplished, until we obtain an understanding of the relation of the teachings of those who advocate Christianity to the minds of the Hindus. When we have

obtained this, our wonderment is sure to be considerably modified.

For the purposes of this discussion, it will be best to divide the people into two classes, the learned and the ignorant. This is by no means an imaginary classification; but it is a significant reality in that country; for while under favorable circumstances the ignorant classes are affected in some districts in a remarkable manner, there are but very few of the educated Hindus who accept Christianity. It is certainly very desirable that these should be reached; for thus both classes would be brought under the direct influences of the gospel.

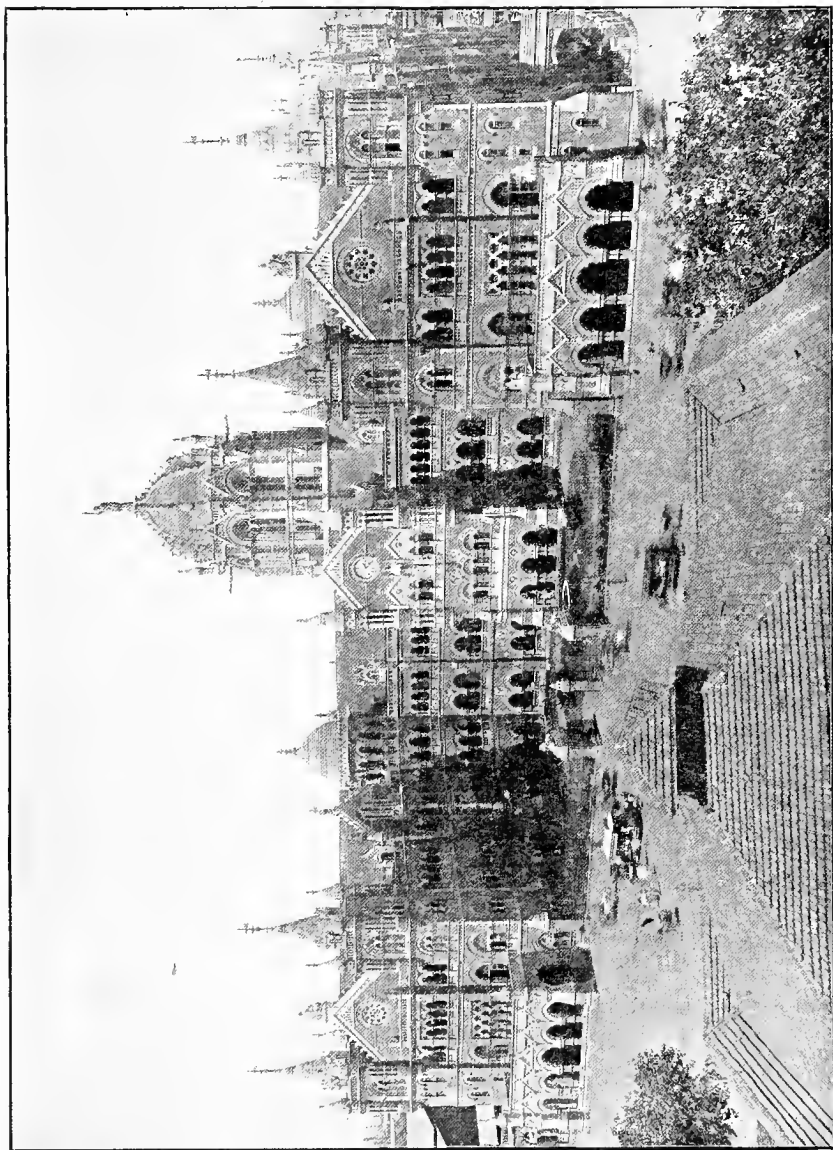
No doubt the principal reason why the higher classes look so indifferently or so contemptuously upon Christianity, is that they see no use for it. Could they be convinced of the superior utility of that religion, no doubt many would lay aside prejudice and embrace the better faith. The religion of the Bible needs to be faithfully represented in order to be appreciated by the Hindus. They are not an irreligious people, groveling in fetichism, but an intensely religious people, having what is to them a philosophical and symmetrical faith, one which their ancestors have held for ages past. Therefore their first inquiry is apt to be, What will Christianity do for us more than our own religion is doing? What has it done for the people in your country? Have you atheists there? We have none. Do you hear profane oaths in Christian lands? We hear none. Do you have drunkenness and uncleanness? We have them, but to a small degree except as we receive them from Christendom.

It will not be admitted that any of these pertain to Christianity; they are directly opposed to its spirit and teaching; yet the fact that they prevail in what we call Christian lands, and do not exist in what we call heathendom, causes Chris-

tianity to appear at a great disadvantage to the informed Hindu. The enemy has sown tares in the Master's field, and both wheat and tares are growing together, for which reason it is but natural that critics and opposers should point to the tares as the legitimate fruit of the gospel seed. These evils would not be so great if they were confined to our home countries; but wherever the cross is carried, Satan goes also, to plant his ensign of darkness. Much could be done if professed Christians would carefully and consistently avoid all appearance of evil, and show that Christianity is something altogether distinct from these forms of indulgence. But many professed Christians make the exigencies of the climate an excuse for doing things that are not consistent with pure religion. No excuse for intemperance or the indulgence of appetite exists. The religion of the Bible is adapted to all climatic conditions; its pure principles are everywhere conducive to life and health.

The next great obstacle that exists we believe to be the imaginary similarity between Christianity and the false religions. We are often told by Indians of supposed education and culture, that there is but little, and no very essential difference between the system taught by Christians and that which they hold. Nor are the Indians the only ones who so regard this matter. Prominent men of our own race have expatiated upon this discovery with particular delight; and nothing could please Satan any better than to have the opinion prevail that Jesus Christ, Buddha, Confucius, Zoroaster, and Keshub Chunder Sen, all taught the same truths — that they occupy a common platform; moreover, that the Bible, the Vedas, and the Koran are all equally inspired.

It is true that there are points of resemblance which strike the casual observer, even as a counterfeit resembles the genuine. But in reality there is no more resemblance than



RAILWAY STATION AT BOMBAY.

there is between a brass and a gold coin. Hence it is a fatal weakness upon the part of Christianity to allow that a real similarity exists.

Furthermore, it may be claimed that most, if not all, of these points of resemblance grow out of erroneous interpretations of scriptural doctrines by Christians. For instance, the generally accepted theory of the natural immortality of man forms the main link of this imaginary chain of sympathetic likeness. If Christian teachers rightly apprehended the truth of no life beyond the present,—no immortality except through faith in Christ,—they would possess a weapon with which to deal effectual and deadly blows at the whole system of demonology, transmigration, hero-worship, and false gods.

It must be acknowledged that there is but a step between the teachings of Plato, which have substantially been adopted alike by many Christians, and those of more modern heathen philosophers upon this point; but between the true Biblical doctrine and the vagaries of philosophy, so-called, there is a gulf so wide and deep that there can be no confounding them.

Another serious obstacle to the Hindus' receiving Christianity is the fact that those who profess the latter kill and eat the sacred cattle. All cattle are sacred to them, consequently to kill a cow is a crime compared to which the killing of a man of the poorer classes is but an insignificant offense. And to eat the flesh, is, if possible, still worse. Not infrequently the missionary gathers a crowd of listeners, when a priest coming along will cry out, "This man eats the cow and swine; why do you hear him?" That is enough; his crowd melts away, and they hear him no more. Now the fact is, that after a long period of history, we find permission given in the Bible for the eating of certain animals; it was, however, not in the original plan, nor is it taught or advised by the Bible. Had sin never entered, none would ever have shed blood to

obtain food. Nor is it a necessity now ; and if Christian teachers in India would adopt and teach vegetarian principles, there is no doubt that their influence for good would be greatly enhanced. It would in that climate be beneficial to themselves, as well as disarm the strongest prejudice against Christianity that exists.

Other points might be specified in which a consistent adherence to the literal teachings of the Scriptures would help greatly to pave the way for Christianity. The Bible, taken in its entirety, with its truths faithfully reproduced in the lives and teachings of the missionaries, is exactly what India needs ; such a representation would meet with a far more effectual reception than is now accorded to its misinterpretations.

But even with all these and all such obstacles removed, India would not freely accept the gospel. Satan, the adversary of the truth, is still at work. However, all will appreciate the fact that the nearer the laborers come to living and teaching the simple truth, the more they can expect of God's blessing to accompany their efforts. And after all, the want of this blessing is the greatest obstacle to the success of missionary efforts in India and elsewhere.

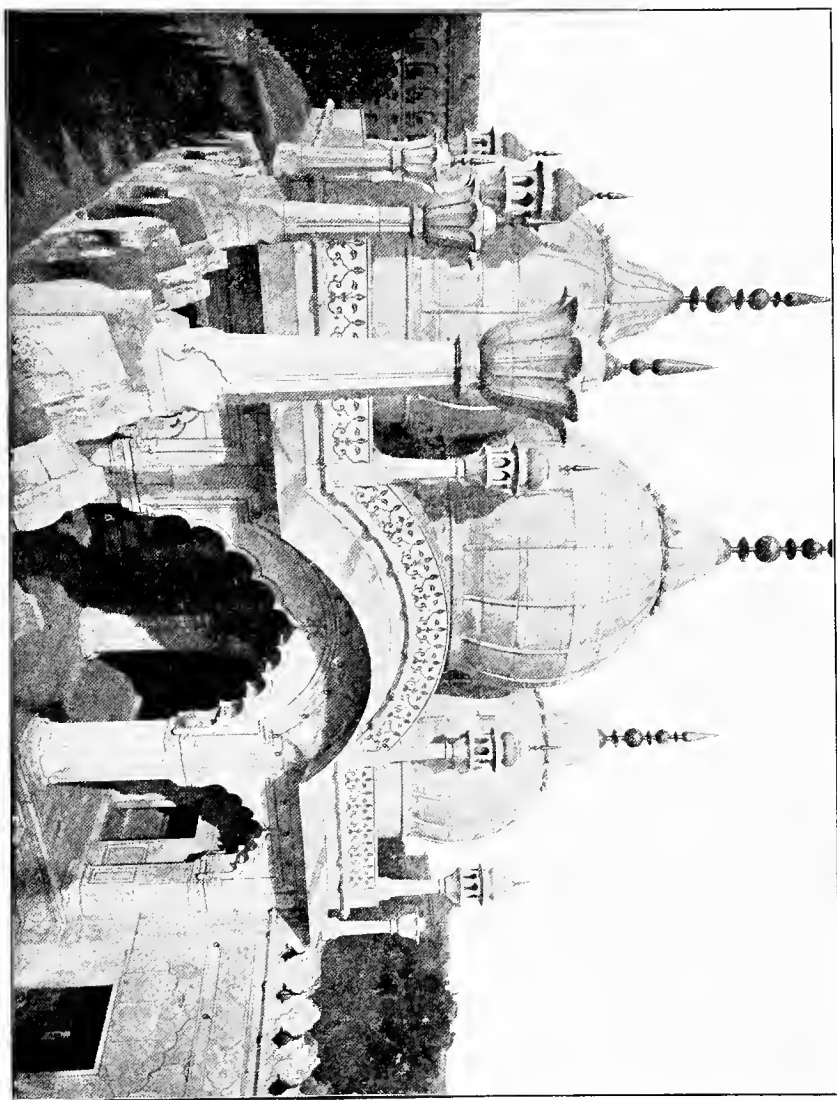
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INDIA TO EGYPT.

FIVE days' sailing from Bombay across the Arabian Sea in a course a little south of west, brought us to Aden at the southwestern extremity of Arabia, a distance of one thousand six hundred and sixty-four miles. As we sailed for some hours along the rocky cliffs that form the southern Arabian shore, I watched in vain for a sign of verdure, seeing only one small tuft of what appeared to be wild reeds growing at the water's edge. Nor is there anything to relieve the barrenness as we approach the port. Aden is located on the slopes of a high promontory of desert rocks and sand. Its importance is derived from its position, which makes it a convenient coaling station and trans-shipping point for eastern African points, and a military post of strategic value. Its salubrious climate, the heat being tempered with sea breezes, and the sun being rarely obscured by clouds, is supposed to have furnished the ancient Arabs with a reason for calling it Aden, that is, Eden, or paradise. The average period of rain does not exceed one day in a year, and sometimes even that is missing. In the high hills back of the city the ancient inhabitants excavated great reservoirs for storing the rain. These were located in ravines; and as but little of the water soaked into the ground, in the course of a very few hours' rain, an immense quantity of water would be collected. Some of these reservoirs have been restored, and at present form the sole source of fresh-water supply.

Many years ago sagacious England saw the strategic value of Aden, standing like a second Gibraltar at the entrance of the Red Sea. In 1838 an English vessel was wrecked in the vicinity, and the survivors were very badly treated by the Arabs. This furnished a pretext for demanding reparation, and by the judicious addition of some money consideration, the old sultan was induced to turn the promontory of Aden over to Great Britain. He afterward changed his mind, but the English statesmen did not change theirs. After a few hours of fighting in January, 1839, the place fell into the hands of the British government. Great Britain at once strongly fortified this gateway of the East, which is now rendered far more important by the opening of the Suez Canal. It is the wise policy of England to sit entrenched by all the great channels of commerce.

We did not go ashore here as our stay was short and there is but little to entice one to make the effort. The native city is not in sight from the shipping, but the harbor and fortifications present a busy appearance. Scarcely had we dropped anchor, before the vessel was surrounded by Somali boys on little rude canoes or floats, who would offer to dive for coins. This is part of the experience in every half-civilized port in warm climates, and the agility of the lads in diving and scrambling for the money that is thrown into the water, is somewhat interesting and surprising, but not nearly so much so as the foolishness of the passengers who continue to throw sixpences and shillings away after having seen the performance scores of times. The abnormal but prevailing craving to see human life in jeopardy manifested itself here by offering an extra reward to one of the divers to climb to the yard-arm, and from a height of sixty feet to plunge into the water. This is frequently done, but is said to be a very injurious practice which soon ends the life of the diver even if an accident does not kill him outright.



THE PEARL MOSQUE.

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Seven hours' sailing in the early part of a beautiful moonlit night brought us from Aden to the strait of Bab-el-Mandeb, the southern portal of the Red Sea. The name signifies "The gate of tears." A promontory over eight hundred feet in height, of the same name as the strait, juts out from the Arabian side. Twenty miles across are the rocky shores of Africa, nearly four hundred feet high. In the channel, two miles from the Arabian side, is a rocky island which divides the strait. This island is occupied as a British fort. The currents here are strong, and the place dangerous for small vessels. The majestic scenery in the bright moonlight well repaid for the little loss of sleep which the view of it cost.

The Red Sea is one of the most ancient bodies of water mentioned in history; but usually it occupies so small a place on our maps that we are not likely to gain a correct idea of its proportions until we become acquainted with it from other sources than ordinary geographies. It is one thousand two hundred miles in length with an average width of but little over one hundred miles. Its center affords a safe channel for the passage of vessels, but its coasts are rendered dangerous by many coral reefs. Its length, extending northwest and southeast, forms the principal portion of the boundary between the two continents, Asia and Africa. Much of the time the shore is in view on one side or the other, but everywhere is the same dreary appearance of rocky or clay cliffs or sandy desert beach.

The passage through the Red Sea is usually much dreaded on account of the extreme heat that prevails, especially at the time of year when the sun is overhead. At that time the heated deserts on either side glow like ovens, and seem to combine their forces upon the narrow basin of water that lies between. Deaths among passengers from the heat are not very uncommon, and the sufferings of the poor men who have

to shovel coal into the fiery furnaces far down below the water line can hardly be imagined. We were destined to be highly favored, for the weather was not uncomfortably hot, except during a very small period of our journey. But several of the firemen, who are all of them negroes, were brought to the deck in a fainting condition, and were restored by having buckets of cold water repeatedly dashed over them. The next morning after entering this sea, we found ourselves sailing before a brisk southern gale. Suddenly we became aware that our ship had lost its vigor, and soon, "The engines have stopped!" "The engines have stopped!" passed from one to another. This is always one of the most unwelcome episodes of ocean travel, for there are such a multitude of contingent mishaps that may appear as the cause that there is any amount of uneasiness until the cause is explained. And then the knowledge that we were in a narrow channel and drifting before a strong wind out of our course did not relieve the situation in our minds. Soon our vessel was "in the trough of the sea;" that is, it was lying broadside to the waves and tumbling out of one trough into another as fast as the troughs came along. The calm assurance of the officers, who told us that we were all right and would be running in an hour, helped to put us at our ease; but that which gave us full assurance was to feel once more the strong but almost silent pulse-beats of the great iron heart of the ship, and to see our good vessel turn its sharp prow into the waves and cleave them asunder as if it were but sport.

From Thursday at midnight till Monday afternoon we were on the Red Sea. Early Monday morning we entered the western of the two branches into which the sea divides at its northern end. This is called the Gulf of Suez, and it forms one of the boundaries of the Sinaitic peninsula. Soon after entering this most interesting tract of water, Captain Parfit

kindly invited me to his chart room, and took pains to point out our location, which showed that we were within forty miles of Mt. Sinai. Its top, seven thousand feet high, could not be seen on account of an intervening coast range two thousand feet in height. Soon we were sailing along the coast down which the children of Israel must have passed in their march from Egypt. Whatever the country may have been at that time, it is certainly most dreary and uninviting now. It is easy to understand from one's own experiences that they simply gave way to the most natural kind of feelings when they complained at being led out of the rich fields of Egypt into such a region. But as it is our privilege to look above immediate surroundings and live and walk by faith, so it was theirs.

In all the route visible from the decks of vessels there is but one verdant spot, and that is called "Ain Mousa," or the Well of Moses. It is a few miles from Suez, and consists of a cluster of low palm trees and a pool of fresh water. By some it is thought to be identical with Elim. Ex. 15: 27.

But of this there is no certainty. Just before reaching Suez, on the west side, is pointed out the defile down which the children of Israel marched when they were confronted by the sea. But this is even more improbable than the tradition concerning the other place.

Suez stands at the head of the gulf and at the southern outlet of the famous Suez canal. Its harbor was beautifully placid on that afternoon, and we could look down into the clear water to a great depth. Our ship cast anchor, and we waited for our turn to come to pass into the canal; for there are so many vessels that order must be preserved, and vessels move only by orders from on shore, as trains move from station to station by orders from the train-dispatcher.

The town is partly French and partly Arabic, and is dependent upon the canal for importance and livelihood. Some

very clever jugglers came on board at this point and amused us with their tricks, one or two of which were as follows : Taking a strip of muslin four yards long, the juggler asked for a knife with which he sawed the cloth in two in the middle. The separated pieces were held up before us. A match was lighted, and the ends of the cloth were set afire and then quenched, but we could easily see where they had been burned. Then holding the ends of the cloth behind him a moment, he presented the piece of cloth whole without sign of cutting or fire. He asked a passenger to show him a shilling, which he took ; and after examining it a moment, handed it back with the injunction to hold it tightly in his hand lest he should lose it. He asked the Englishman if he had the shilling. " Yes," was the reply, and he exhibited it safely in the palm of his hand. Again he was told to watch it closely lest he lose it. After fumbling in his bag a moment, the trickster again asked if he was sure he had the shilling. " Yes, very sure," was the reply. " Well, look," said the juggler; and lo, it was a half-penny. But none of us saw him touch the man's hand, and no one was so much surprised as the Englishman himself. In about two hours we received the signal for which we were waiting, and soon were sailing across a desert of sand instead of the waste of waters.

The dimensions of the canal are about as follows : Width at the bottom, seventy-two feet; depth of water, twenty-six feet; length, eighty-three miles. To prevent the wash of the banks, no greater speed than five miles an hour is allowed. At short distances apart are located turning-out places where a ship may lie close to the bank while another passes. And no vessel can pass one of these places unless permission is given by a semaphore on the bank. The canal forms a congested artery of commerce through which the ships of all nations are continually crowding, though one may have to look



PARSEE FAMILY. (See page 260.)

a long time before he sees the stars and stripes. The stupendous character of the undertaking becomes apparent as one passes through the long channel which is lined on each side by a small range of sand mountains thrown out by the excavators. And its maintenance gives employment to a large army of workers of various crafts and callings. The controlling interests are in English hands, though direct management of the business is under the French.

The country traversed by the canal is a barren waste of sand, and from the decks of the vessels one may obtain glimpses of desert Arab life in which wretched poverty, big and little Arabs, and camels were mixed up in scenes of the utmost desolation. How little we who live surrounded by all that makes life pleasant realize the utter destitution in which the lives of a great portion of earth's inhabitants are spent.

The town of Ismailia is located midway on the canal, and at this point we took leave of the "Clyde." It was ten o'clock in the evening when we reached the lake upon which the place is situated, and the night was as "dark as Egypt." A small launch came out for passengers and mail. A half hour was sufficient to make the transfer from the decks of the steamship to the genial comforts of a nice bed in a French hotel. A railway runs the length of the canal, and at Ismailia branches off to Cairo and Alexandria.

An American's first experience with a French breakfast is apt to make a lasting impression, so I will relate mine. Being a little more than usually hungry at the proper time, I took my seat at the table upon which there was bread and butter. I was alone in the dining room except for a solitary waiter. Soon it became apparent that I was doing the principal amount of waiting, and I called the young man's attention to the fact that I would like some breakfast. He replied that I was to help myself. But not being particularly fond of either

bread or butter, I intimated that it would be a proper thing for him to bring on something to eat. He asked me if I desired coffee, and when I told him, No, he was through, for he said that was all that they had for breakfast, but that lunch came at eleven o'clock. I was not in any condition to dally, so I told him in simple English to bring me something to eat if he had anything in the house; and he being persuaded of my honest intentions, I succeeded in making a comfortable breakfast. With the English, the heavy dinner in the evening does not forestall the breakfast, though it is often quite meager enough for one who insists upon eating his dinner near mid-day; but in French usage it seems almost to supersede the idea of any breakfast.



SUEZ CANAL.

EGYPT.

MAILIA is a town of three thousand inhabitants, one half of whom are Arabs, and the other half French who work for the canal company. About noon the train left for Cairo, one hundred and forty miles distant. A fresh-water canal connects the Nile and the Suez canal at this point, and after a few miles of desert we struck the fertile region along its banks. It is utilized for light traffic, but principally for purposes of irrigation. In Egypt there appears to be but two qualities of land, one of which is barren desert sand and the other is the most fertile and productive soil to be found. The line of demarkation between these is so sharp that one may step almost at a single stride from one to the other. Wherever the influence of the beneficent waters of the Nile reaches, there is life in an abundant measure; elsewhere there is nothing but desolation.

As we enter this fertile strip, the words of inspiration spoken in the days of Abraham come forcibly to mind. In describing the beautiful valley in which wealthy Sodom was situated, it is said that it was "even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar." The land is densely populated, and every individual is employed in extracting from the ground its liberal fruitage. The various processes of agriculture are being carried forward at the same time side by side. We could see the people plowing, planting, cultivating, reaping, and threshing as we rode along in a comfortable railway carriage.

To the people of India, their sacred river is always "Mother Ganges," and the great blessings which that noble flood confers upon the thirsty land justify the endearing title. But if this be true in the case of the Ganges and India, how much more appropriately might the term "Father Nile" be applied to this noble stream by the people of that country which is not only moistened by its waters, but is nourished and renewed by its contributions. This idea is beautifully represented in a piece of sculpture now in the Vatican Gallery, and shown in the engraving. "Father Nile" holds in one hand a sheaf of grain, in the other, a cornucopia, while his children literally "live on him." Every acre of cultivable land is apparently deposited from the Nile; at least it is an alluvial deposit; whether the result of the flood or of inundations preceding or succeeding that convulsion, it is not necessary to consider at this time.

Egypt is divided into the Upper and the Lower sections. The western confines of the country extend into the undefined and undisputed regions of the Great Desert. South of the country lies the Soudan. Twelve or fifteen years ago the southern border was located provisionally at Wady Halfa, eight hundred miles from the Mediterranean. The Upper Country depends solely upon the annual inundations of the river for irrigation; and as there is but little or no rain, only one crop is raised during the year. In the Lower Country, however, and especially in the Delta region, there is a perfect network of artificial canals, by which the water may be distributed to nearly every rod of land. To get the water out of the canals, the "shadoof," or bucket and sweep, is used, as are also pumping-wheels turned by oxen, and many other rude contrivances. Here three or four crops are harvested in the year. By the first of November, the ground is dry after the overflow, and then cereals are sown to be harvested in



FATHER NILE.

March. Sugar-cane, rice, and cotton grow from March to September; and millet, sorghum, etc., from June to September, when the overflow comes on.

The river begins to rise at Cairo in the latter part of June, and is at its height at the autumnal equinox. A twenty-four-foot rise at this point is a favorable overflow. Four feet less is very scant, and three feet more is a disastrous flood, to be followed by fevers and murrain. At each overflow, there is deposited all over the country about an inch of sediment, which renews the soil year by year, so that it still responds liberally to the husbandman's labor, though it has borne the burden of a dense population from the remotest ages. Such facts probably prompted the inspired poet to write, "There is a river, the streams whereof shall make glad the city of God."

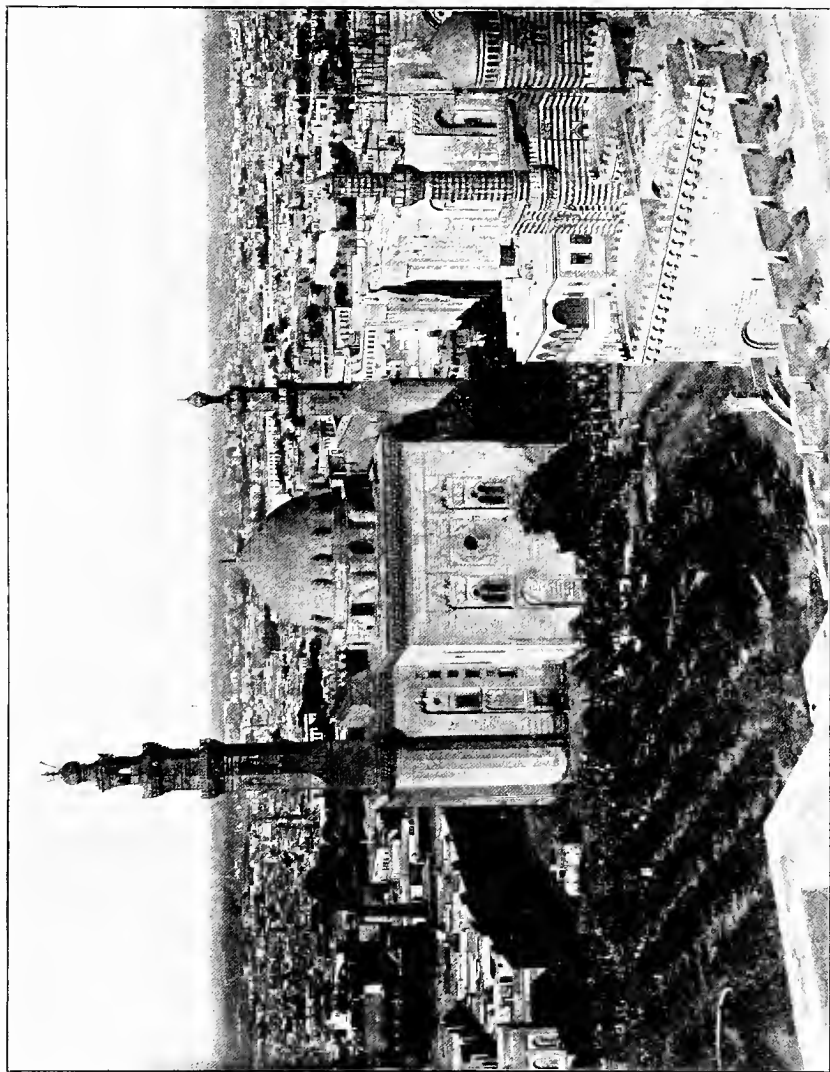
Since the Lord told Ezekiel to write the doom of Egypt, it has been indeed "the basest of kingdoms," full of poverty, ignorance, and darkness. From an exalted position among nations, it became the rag-end of humanity, a victim of every adverse fortune in the Eastern world. Every wind that blew was ill for Egypt; and her calamities reached a climax when at last she fell into the hands of the Turks. This wretched government, one of the most unprincipled and unscrupulous that ever existed, blights everything it touches. Other nations have stood up for some of her rights, and so Egypt is emerging, to some degree, from the darkness into which she fell, long ago.

The road from Ismailia to Cairo is an exceedingly interesting one, though rendered somewhat disagreeable by the unballasted condition of the railway, there being no gravel to keep down the dust which rises in dense clouds. But the country is an ever-changing panorama of country life with a crowded population busy delving in the soil.

Cairo was reached at dark, too late for inspection that evening, but upon looking abroad in the early morning, the view caused feelings of surprise. Instead of a crazy Arab town, moldering with antiquity and tumbling into ruin, there were beautiful gardens, fine buildings, magnificent streets full of busy life in such variety as greets the eyes in very few other places upon earth. Cairo is a city of four hundred thousand inhabitants, and in the winter season its delightful climate attracts from Europe and America throngs of wealthy visitors who fill its sumptuous hotels, and crowd its streets with their gay equipages. Mingled with these are representatives of every oriental nation near and remote, wearing the gaudy costumes peculiar to their countries. There are also native elements of all classes. And stirred into the mixture is a multitude of camels and donkeys.

A few street-cars are slowly hauled about without rails, and there are carriages for the wealthy, but ordinarily the traveler mounts a donkey. If he does not, it will not be the fault of numerous donkey-boys who beset him to "try General Grant," or "ride Wellington," or "try Disraeli," or "Gladstone," and will follow for blocks in the hope of inducing the determined pedestrian to ride. Having decided to ride, he easily bestrides his little porter and seizes the steering gear, while the motive is supplied by the owner who runs behind armed with a stout stick with which he whacks the beast vigorously and induces quite commendable speed. The journey finished, and the fare paid, the boy looks for another customer.

No attempt at description or imitation will give any just idea of what a Cairo bazaar is like. Such a motley crowd of pushing and shouting natives and foreigners; such a strange mixture of kinds and colors, both in wares and people, it would be difficult to picture even in imagination. The bazaars, old Cairo, situated two or three miles up the river, the Mosque of



Cairo.

Hassan, and the Citadel, are the most notable objects of interest immediately at hand, though others of greater attraction and importance are to be found not far away.

The Gizeh Pyramids are on the western border of the Nile valley, seven miles southwest of Cairo. The road by which they are reached is built up across the alluvial valley lands, and is bounded on each side by a beautiful row of cassia trees. The appearance of the pyramids as one approaches them is not very impressive. Their age gives them from a distance the appearance of great heaps of crumbling adobe; but upon closer inspection, their real proportions appear, and their material proves to be durable rock. Some blocks have fallen away and have been removed, causing the ragged appearance from a distance.

The *great* pyramid is first reached. It is four hundred and eighty feet high and seven hundred and sixty-four feet square at the base. The area covered is about twelve acres. Most visitors are anxious to accomplish the ascent. As the monument rises, each successive course of stones recedes, thus forming convenient steps excepting that the rise of three feet or more is too great for the measure of ordinary legs. But there is a crowd of Arab guides, curiosity sellers, and beggars at hand, each one anxious to sell his assistance for a small sum, which generally goes up as the ascent is made.

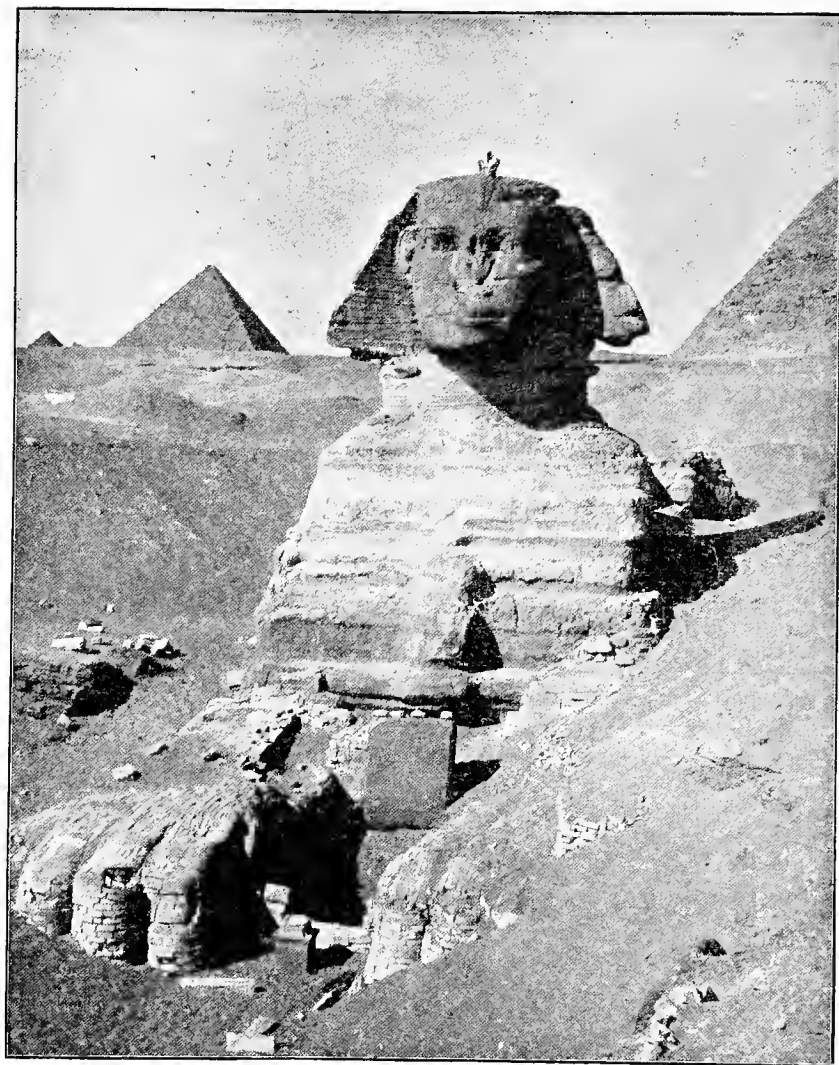
For ages the significance of the great pyramids was a mystery concerning which they themselves were as silent as the lips of the Sphinx which keeps them company. But modern inquisitiveness has pried into their secret. A pathway was found to the innermost recesses of the great Cheops, and at the extremity of each passage were found the remains of ancient royalty. Their sarcophagi contained not only the well-preserved mummies of the family of that great king whose name has been attached to his wonderful monument, but such other evidence

as enables the discoverers to identify the builder and thus locate the time of its construction.

My ambition led me to explore the interior, rather than to ascend to the apex. This required the assistance of three men. The entrance, about thirty feet from the base, is a passage three by four feet in dimensions. At first it descends at an angle of about thirty degrees for sixty-two feet, then becomes level, but so low as to be but little more than barely passable. We then ascended ninety feet to the mouth of the well at the bottom of which is located the burial place of a daughter of the king. From this point a level gallery leads to the chamber of the queen. The "grand passage," six and a half feet wide and twenty-six feet high, leads one hundred and fifty feet higher to the sarcophagus of the king. Two flues here provide the ventilation of which by this time we felt the utmost need. The massive granite blocks which line the spacious chambers are so closely joined as to admit of no mortar, nor can the thinnest blade be thrust between them. It was a novel trip, rather trying to nerve and muscle, but exceedingly interesting.

Ten minutes' walk from the pyramids is the equally celebrated Sphinx, consisting of an immense image having the head of a woman and the body of a lion. It was anciently an object of worship, and its temple, now in ruins, stood near by. This temple was the burial-place of its votaries, and the numerous mummies found there now adorn various museums.

To the ethnologist and the antiquarian, the celebrated Gizeh Museum, situated in a luxuriant garden on the road to the pyramids, is one of the most inviting spots on earth. The large building consists of forty galleries stored with sculptures, tablets, and implements of the most ancient times in endless array. These tell a mute but vivid story of the arts and customs of those times. One room is called the royal gal-



THE SPHYNX.

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lery, in which are arranged the mummies of the Pharaohs who reigned over Egypt for more than two thousand years. As they lie in their glass cases, they tell the visitor an eloquent story without words, of earthly glory, which vanishes like the flowers of the field that blossom for a moment, and are then gone forever. The most interesting one to me was that of Rameses II, the oppressor of Israel. His lips, teeth, and entire countenance are still preserved, and one can almost hear his words of defiance and cruelty. With what strange sensations does one gaze into the features of a man who acted a prominent part in sacred history previous to the exode!

The beginning of Egyptian history extends back into the misty regions of tradition; but at the point where its lines become legible, it reveals a nation standing at the forefront of its contemporaries in power, vigor, art, science, or any other element of greatness. In this position Egypt incurred the divine displeasure for two reasons: She vaunted herself and her gods in the sight of Jehovah; and often became an asylum and protector of the Jews, who when under punishment for their sins, instead of humbling themselves with repentance, would flee for help to their haughty neighbor. For these things God said of Egypt, as recorded in Eze. 29: 15, "It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations."

Since then that country has had its share of adversity. Each of the four great kingdoms of prophecy served itself of Egypt, nor has she fared better at the hands of the Arabs and Turks. Her natural resources have been better preserved than those of any other portion of the ancient world, so that the calamities which have befallen the unfortunate land are to be attributed to political rather than natural causes.

It is not a little strange that the procession of knowledge, enlightenment, and empire from east to west should leave

behind it such an array† of blackened, unsightly ruins of departed greatness. As in the natural world the advancement of the day in the west brings night upon the Orient, so the sun of liberty and progress shining high in our western heavens has left the earlier world sitting in darkness.

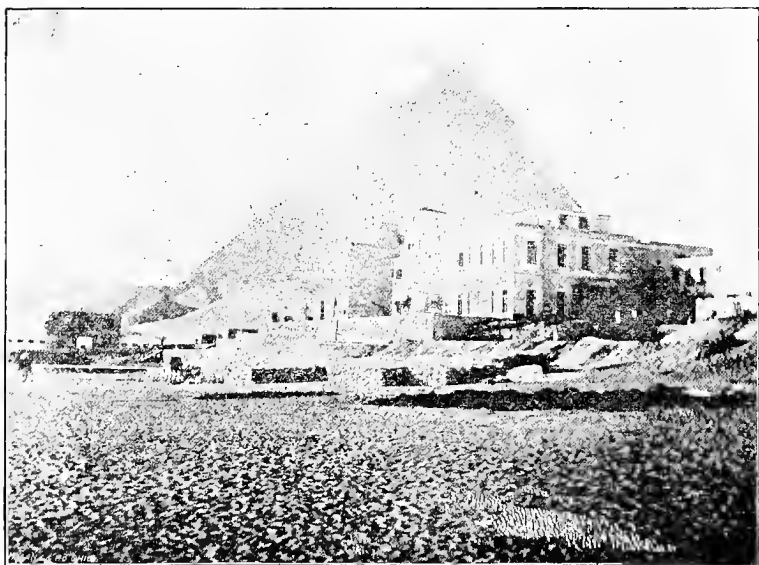
Mohammedanism has swept away from Egypt her ancient mythology. In the early centuries of our era, Christianity thrived there. The Alexandrian Church furnished some of the most distinguished of the "Fathers." The remains of that movement now exist in the Copts. But what Christianity they may have had, disappeared beneath a thick sod of superstition and human traditions. Mission work is prosecuted among them to some extent, and with some success.

The city of Alexandria, in the delta of the Nile, preserves the name and memory of one of the most famous of ancient warriors, Alexander the Great, who was its founder in the year 332 B. C. Thirty years before our era it fell into the hands of the Romans at the time of its greatest splendor. From that time it began to decline, for its treasures were taken to Rome, and many of its inhabitants were victims of the imperial cruelty. By the fourth century it is said that hardly an ancient building of note remained except the temple of Serapis. In 389 A. D., this last stronghold of heathenism in the city was destroyed, and a Catholic church was built among the ruins. Alexandria thus became one of the chief seats of Catholicism until it was taken by the Arabs in 638. Since then it has had a checkered career of prosperity and desolation, but at present it contains over two hundred thousand people, and is one of the most important commercial centers on the Mediterranean.

Tourists spend little time here, but hasten on to other regions. As in Cairo, so here to a more marked degree, the prevailing foreign element in social and commercial circles is French. In fact, throughout almost the entire coast of the

Mediterranean Sea, he who understands and speaks the French language will find plenty of opportunities to use it.

Upon a rise of ground in the edge of the city stands the misnamed Pompey's Pillar. The shaft of this monument is one stone of red granite, seventy-three feet long and over ten feet in diameter. It stands upon a pedestal twenty-three feet high, and wears a capital that weighs several tons. How it came there is a question that puzzles modern engineers. Alexandria also contained, until a few years ago, "Cleopatra's Needles," twin obelisks, erected by Thothmes III, before the time of Moses, in front of the temple of the sun at Heliopolis, and removed to Alexandria by the Roman emperor, Augustus. One of them now stands upon the Thames embankment in London; the other is in Central Park, New York.



CHEOPS.

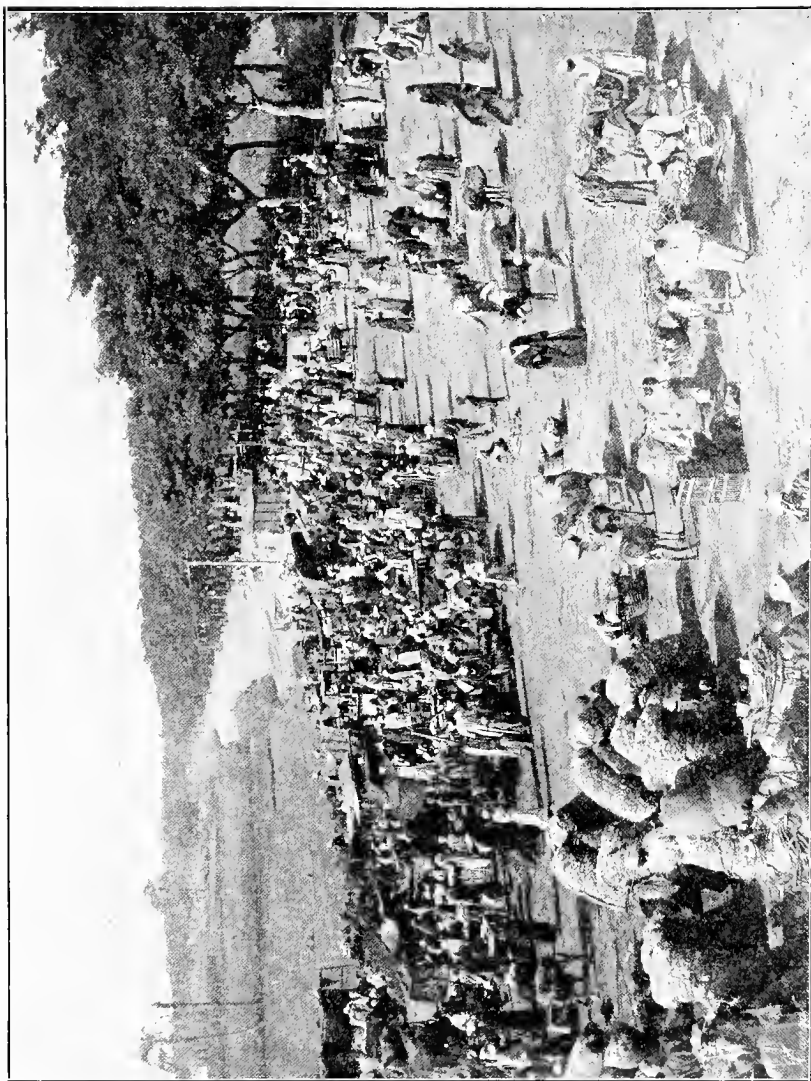
ALEXANDRIA TO JERUSALEM.



FROM Egypt our journey takes us to that land toward which every Christian heart turns with interest,—the land of Palestine. Among the most ancient travels of which the Sacred Record gives account, a trip from Egypt thither is recorded. Egypt and Palestine have been closely associated during the whole course of time. In olden times the journey was made by the slow stages of caravan travel, but now it is made by steamer in a single night.

Our boat from Alexandria was the “Selene” of the Austrian Lloyd line, a staunch little craft of about eight hundred tons. The captain was an Italian who spoke only a few words of English; but even in this scant knowledge of the language he excelled both his officers and crew, for they could not speak a word of English. While musing upon my loneliness, I inadvertently spoke to a gentleman standing near, who replied with an exclamation of joy that there was one on board with whom he could converse. He was a civil engineer on his way to Palestine to aid in the construction of a railway.

The sea was delightfully smooth; and as night came on, there was scarcely a ripple on the face of the water. The phosphorescence glowed more brightly than I had ever seen it in any other water, and stretched away into a broad path of light for more than half a mile in our wake. At the bow and along the sides of our vessel it rolled in great fiery billows. So quietly did the steamer ride that as we looked up through the rigging at the stars, not a tremor could be discerned. Such

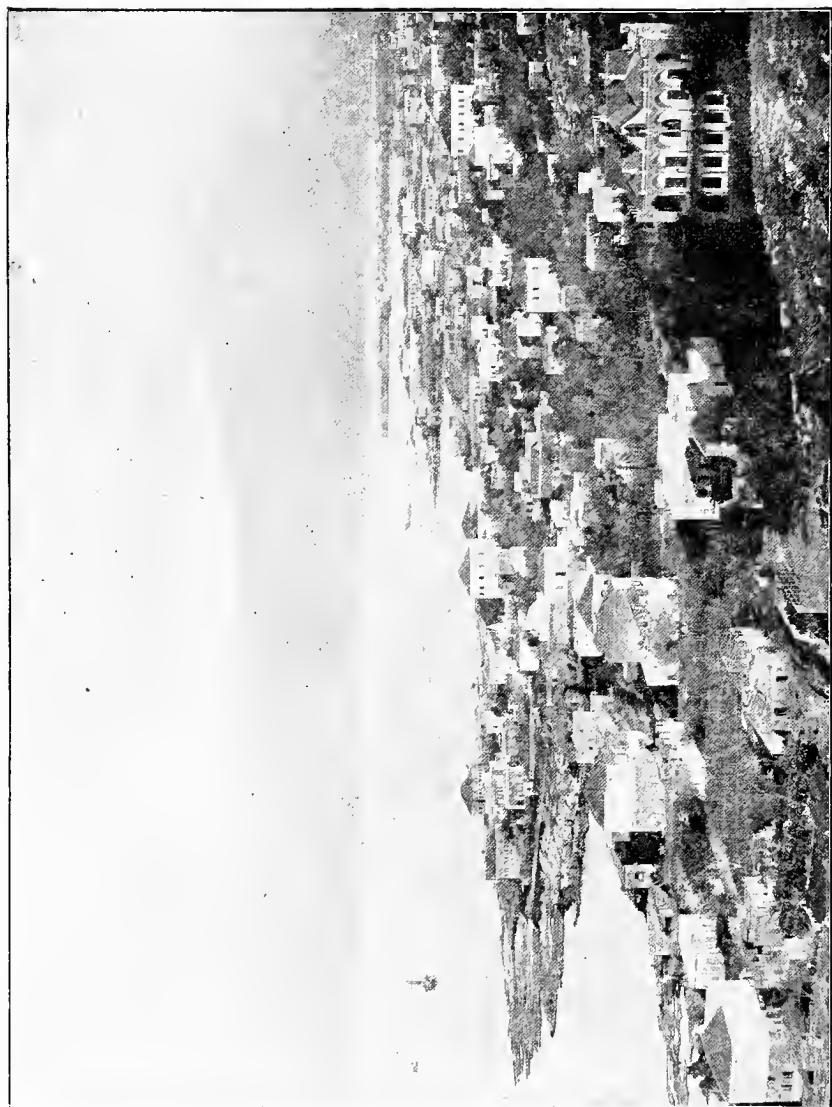


ON THE ROAD TO THE PYRAMIDS.

was my first night on the Mediterranean. A night that for rare beauty and thrilling thought of the peace and majesty of the works of God will not soon be forgotten.

Early in the morning we were in Port Said at the northern entrance of the great canal. This place is the creature of the canal, and for physical and moral cleanliness certainly does its parent no credit. It is a coaling station for nearly all steamers, and the chief characteristic of the town is coal dust. Coal heavers of every shade and nation are there in great numbers. Sailors, too, from various ships are on the streets. As the town gains age, it will doubtless become more sober and steady in its ways. During our brief stay we met several men of ability and earnestness, and there are devoted Christian workers doing what they can to withstand the tide of evil. Our vessel remained here through the day exchanging cargo. By the time we were ready to leave, the wind had risen from the northwest, and as we emerged from behind the breakwater, we received at once the full force of the waves. The night being of itself not at all comfortable was rendered all the more dismal because the fierce wind diminished our chances of landing at Jaffa. The wind continued to rise, and by morning those chances were so small that there was nothing left of them.

Upon coming on deck after a night of rough tossing, the coast of Canaan was in sight, and soon we saw our desired haven. We approached to within a mile or so of Jaffa, but the waves were too high to admit of a thought of disembarking; so the captain put his ship's head into the face of the storm, and we very reluctantly saw the town fade from view. There is no natural harbor at Jaffa nor has anything been done to provide one. Just off the shore there is a ledge of rocks, which in low tide, stand a little out of water, thus adding to the difficulty, and making it impracticable to land when the wind blows from the west or northwest. Some risks are

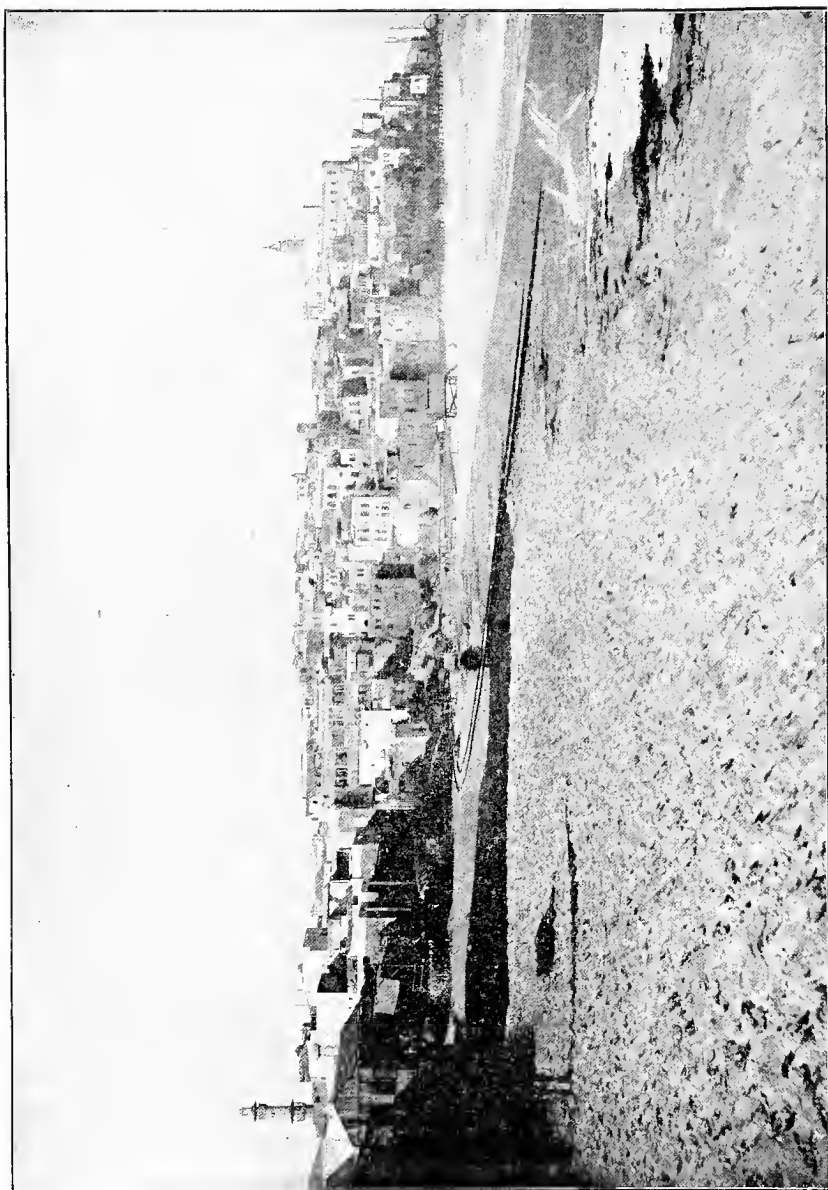


BEYROUT.

taken, however, and the wrecks of two or three steamers lying on the beach showed the foolishness of the undertaking. A few days before we were there, a boat-load of forty passengers and boatmen was dashed on the rocks, and over one half of the number drowned. Under the circumstances we were quite willing to forego the attempt, though the disappointment was not small. After battling with the wind all day, at night-fall we tried the harbor of Haifa, at Mount Carmel, but this, too, was open to the weather; and it was with no very comfortable feelings that we saw the ship once more turned toward the wind and waves for a terrible night of pitching and plunging. As we clung to our berths, the experiences of Jonah and Paul came vividly before the mind, for we knew as never before what a *Euroclydon* is.

Happily by next morning the wind abated, and we made the harbor of Beyrout, finding safe and quiet anchorage. We went ashore satisfied for once that we had had our money's worth of ride, for we were at least one hundred and fifty miles past our desired haven. Beyrout is the principal seaport of Syria, a city of one hundred thousand inhabitants, and one of the cleanest cities of the Orient. There is a mixture of nationalities in the inhabitants, Turks and Arabs being predominant. The situation is picturesque, near the foothills of the Lebanon Mountains, which at this time of the year (December), were covered with snow. The city is surrounded by orchards, principally of figs, and by vineyards. It is the center of active missionary work, the American college and hospital with a medical school being located here, and publishing work is also carried on extensively in the Arabic language.

Beyrout is the outlet of Damascus; and as there is a good road, built by a French company, between these cities, much heavy traffic by wagon, camel, and donkey is carried on. The mail is carried twice a day by diligence, or stage. A railway

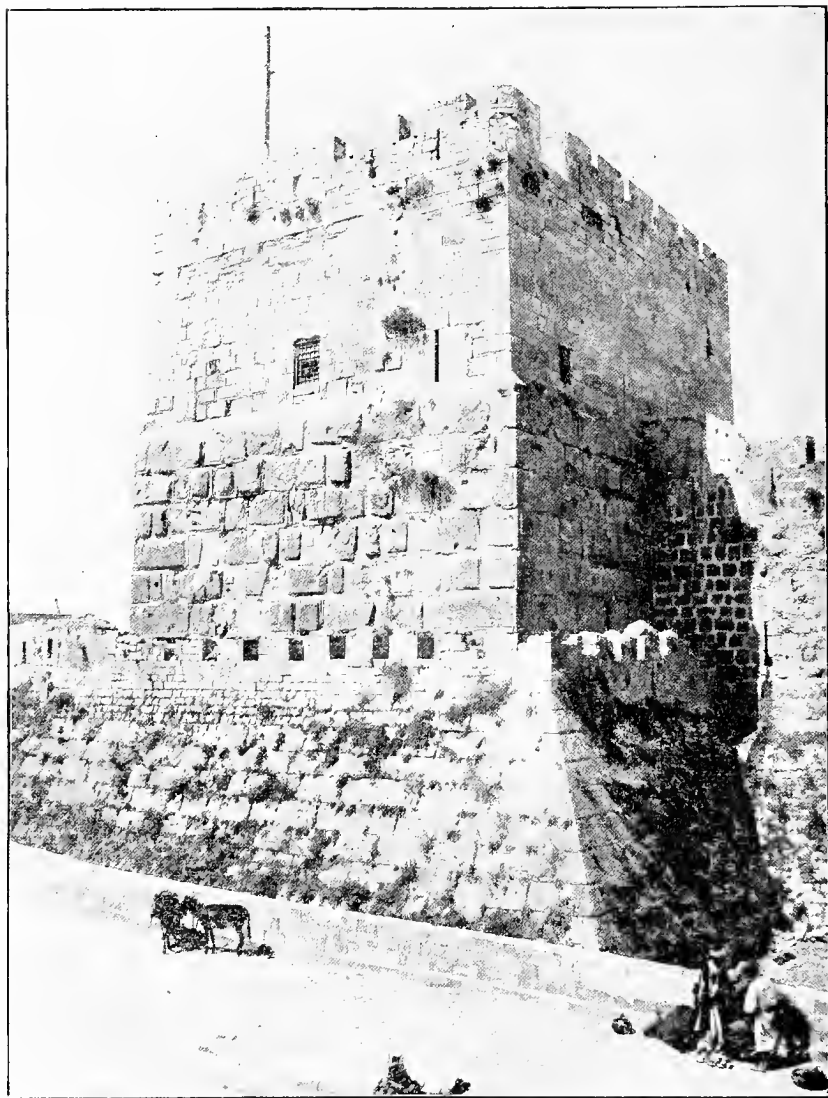


JAPPA.

is in process of construction, and will soon supersede to some extent the methods now employed; though judging by what is seen in other places, it is doubtful whether the camel-driver will yield the field to the iron horse without a trial of merits, in which the camel is likely to gain the victory for cheapness of transportation.

To our joy a Russian steamer came along loaded with pilgrims for Jerusalem about the time that we had taken a good look at Beyrout. However, clouds in the west nearly kept us from the attempt, as it was not desirable to be taken past Jaffa again; but the captain predicted a favorable landing, and such it proved to be. On our trip we had fine views of Mount Carmel, on which Elijah offered the test sacrifice, and from which the servant of the prophet overlooked the sea and perceived the cloud the size of a man's hand. The coast and city of Caesarea Philippi, to which Peter was called by Cornelius, and where Paul was taken before Felix and Festus, were also in plain sight.

As arrangements for the trip through Palestine had been made in advance, everything was in readiness. After landing at a rickety wharf and passing the Turkish customs, we waded through the filth of what at first seemed to be a back alley, but upon further acquaintance proved to be one of the principal streets of this ancient city. It was nearly half a mile to the place where the carriages were left, because the narrow, crooked streets would not admit of their being brought nearer to the landing place. The hotel was a homely place, with rooms which bore the names of the twelve tribes of Israel. No sooner had we reached the hostelry, than my dragoman was introduced to me, and I was informed that after dinner we would take the train for Jerusalem. But as we had an hour or two before that time, we started off to visit the house of Simon the Tanner (Acts 10:6), and a few other



points of interest. Some features served to identify the house; there were stone steps to the housetop. A very ancient well was in the court, near which were several tanners' stones made smooth as glass for dressing leather. It overlooked the sea, but after all it did not seem very real.

That which was most deserving of attention at Jaffa was the forest of orange and lemon trees which surrounds the city, and which at this time were loaded with luscious fruit. Such orange groves I have not seen in any other country.

Near the center of the city is an open space used as a market, in which the various products of the country are exposed for sale in lots to suit customers. Fruits, grains, vegetables, meats, wood, and sundry utensils, are mixed in a conglomerated confusion, and each little lot is watched over by its owner, whose face beams with joy at the slightest prospect of a customer. It is remarkable with what patience the keepers of those little stalls in all oriental bazaars will wait for the unusual occurrence of some one coming along to trade with them.

Upon Jaffa, as upon all the country, there is spread the stifling incubus of Turkish imbecility and inactivity. The flight of centuries has seen no improvement in methods of work or in the condition of the people. Camels and donkeys, dogs and dirt, are the inseparable accompaniments of native life and business, and the wretched government will make no changes for the better nor suffer any one else to do so.

About two o'clock we were off to Jerusalem by rail. The little narrow-gauge railway had been in operation about a month at this time, and to go there in safety was the exception rather than the rule. The road was rough and the carriages uncomfortable. Here I was brought for the first time into practical acquaintance with Turkish officers, as I occupied the same apartment with several of them. Civility was evi-



dently something of which they had not the slightest comprehension. Their vile tobacco-smoke was very offensive, and the idea that they were discommoding some one was equally gratifying to them. The barrier of strange speech prevented my understanding the jokes which they were having at the stranger's expense, and perhaps prevented their hearing one or two at their expense. This circumstance is only mentioned because it represents the whole fabric of the Turkish government, which is in the eyes of all the enlightened world a travesty on good government, justice, righteousness, or any quality which commands the respect of mankind.

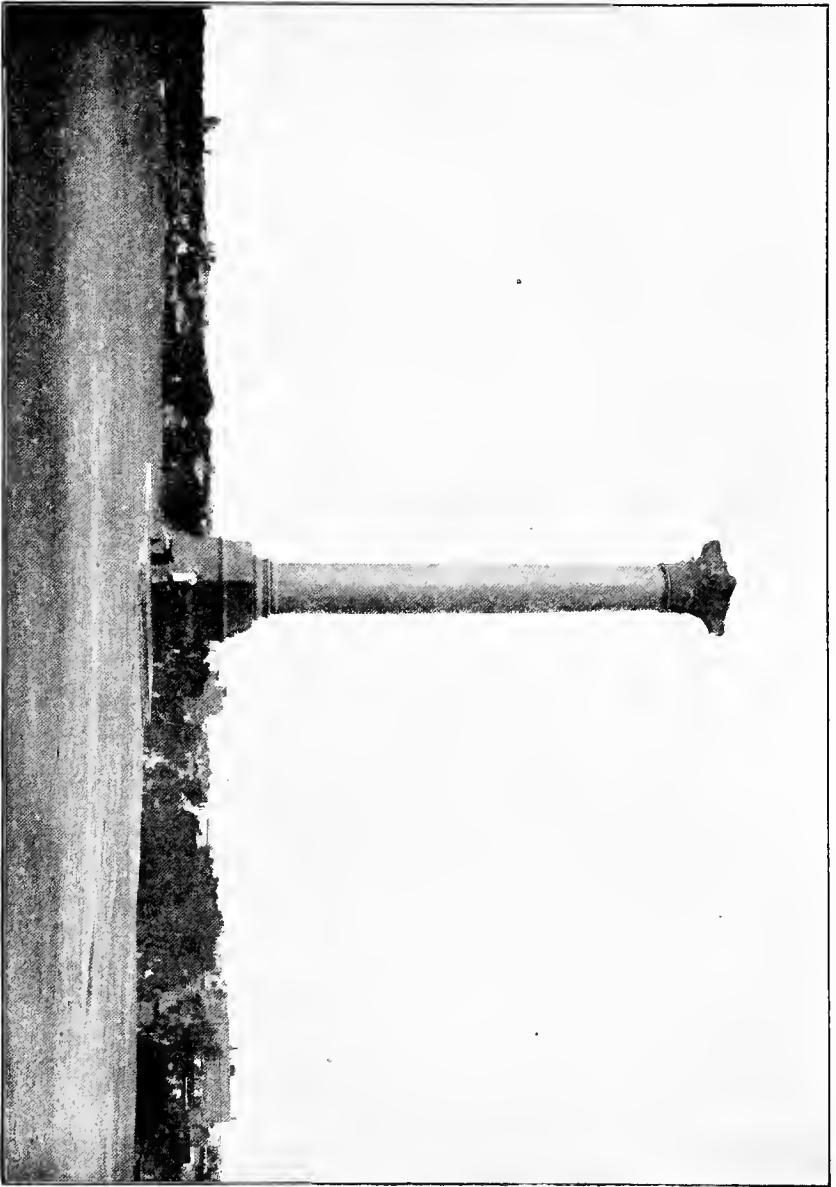
Emerging from Jaffa, we are soon crossing the plain of Sharon which lies between the sea and the hill country, and is at this point perhaps twenty miles in width, though the railway makes more than that distance in crossing it. There are several small stations, the principal of which are Lydda and Ramleh. This portion of the country is still under cultivation, and every available rod of the land is occupied. Some of these farmers are Arabs, and some are German colonists, quite a large number of whom are located in this and other sections of the land. Among the Arabs the primitive methods and tools, such as are seen in old Bible pictures, are still in use. Their teams are often ludicrous misfits, being perhaps a donkey and a camel, or a cow and a camel, or any other combination which the means at hand will allow. The ground is divided into small parcels, often consisting of a fraction of an acre, and each man's land is separated from his neighbor's by an imaginary line marked by small heaps of stones. This custom, too, has come down from ancient days, for in Moses' time the Lord pronounced a curse upon the man who should remove his neighbor's landmark.

When at last the hill region is reached, we begin to ascend through a narrow valley, often between lofty heights; and

much of the way the road passes through interesting scenery, rendered all the more so at this time by the well-known unsafe condition of the rails upon which we were running. This hill country, which composes the whole of Palestine except three or four small plains, is as barren as one can well imagine anything to be that is not an out-and-out desert. The hills are not rugged but regular, with round tops and gradually sloping sides, steep in some places, it is true, but still bearing the marks of cultivation. Many of the stone terraces which supported the earth where grew the vines, trees, and grains in ages gone by, are still there, and bear witness to a fruitfulness and glory that is altogether departed. These terraces extending to the summit of the hills, show that in the days of its prosperity the land was indeed beautiful and goodly, bringing forth abundantly for the great population which it sustained.

Our train reached the station at Jerusalem at about five in the evening. We were still outside the walls, and one half a mile from the gate on the west side of the valley. A comfortable carriage conveyed the passengers to hotels, of which there are several that offer a very good degree of comfort. Of these but one is inside the city walls. Jerusalem as it now is, is a very good place to dwell outside of. We read of the New Jerusalem that "without are dogs, liars," etc., but in this case they are inside, as well as out. There being more room outside, it is the more desirable side of city life in Jerusalem.

From the upper verandas of the hotel at the northwest corner of the city, our first view of the city and its surroundings was obtained. The sun was just above the western horizon. In every direction a charming panorama was spread out. Involuntarily came the words of inspiration: "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King." The desolate



POMPEY'S PILLAR, ALEXANDRIA. (See page 292.)

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state of the country being veiled by twilight, it was comparatively easy to imagine the hills and valleys covered and filled with busy throngs of happy and contented people. The filth and degradation of the city were readily forgotten for the moment, as a picture of peace and glory rose before the mind, and it was not difficult to perceive why the Lord had chosen such a place, so highly blessed, as the temporary abode of his people and the symbol of that future home which he has promised to them that love him.

A short walk through the Jaffa gate was all we had time for that night, for darkness soon settled down, and the city wastes no money on artificial illumination.

We shall not stop at this time to take a closer view of the city, for there is a pleasant party of three American gentlemen ready to start early in the morning for the Jordan Valley and the Dead Sea, and for the privilege of their company we conclude to start with them.



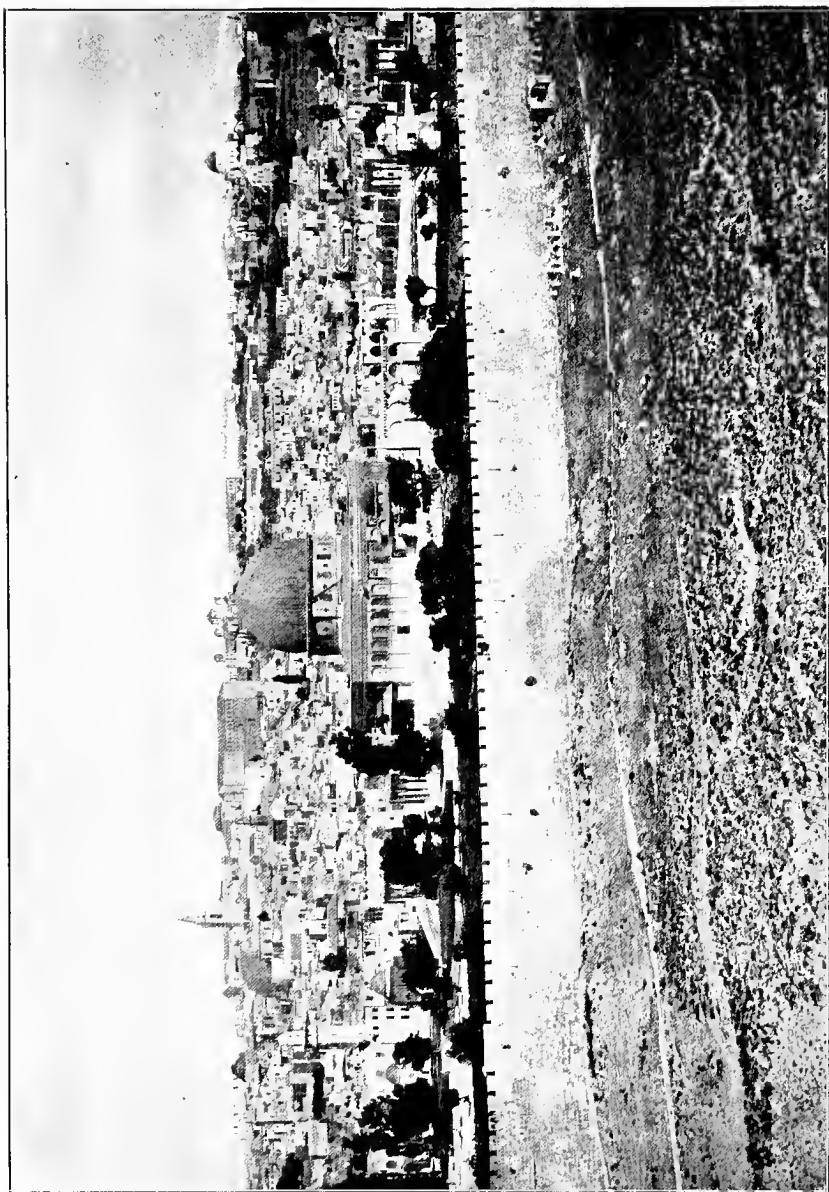
HOUSE OF SIMON, JAFFA.

ROUND ABOUT JERUSALEM.



WE composed three separate outfits, each one accompanied by a dragoman, two soldiers, a mule and muleteer, a donkey and *donkeyteer*. Travelers, dragomen, and one half of the soldiers were provided with horses, while the rest of the soldiers went on foot. The mules and the donkeys carried food, baggage, etc. Since the days of early boyhood, horseback-riding had been laid aside as one of the things I could not do, and would not do if I could. But now there was no other alternative except a mule palanquin or staying at home, neither of which was to be entertained.

Our route lay along the northern walls of the city around to the eastern side and then across the Kedron Valley past Gethsemane, and around the south side of the Mount of Olives to Bethany, and from there down into the defile that leads to Jericho. At the very mention of these names by our guides, our hearts burned within us as we thought of their sacred associations. It all seemed so dreamlike to be traversing the ground and viewing the scenes so celebrated in sacred story. As we did not pause to inspect them then, we shall not now, but pass on with the company. At the foot of the deep descent, having reached the bottom of the valley perhaps two miles beyond Bethany, we came to a fountain called the Apostle's Fountain. A stream of living water flows from a crevice of a rock in the hillside, and goats, camels, and pilgrims hovered around it for a chance to quench their thirst.



JERUSALEM.

It was a comfort to drink of this water, for it was on a road over which our Saviour had passed more than once, and without doubt he, too, had stopped at that place for the same purpose.

The road to Jericho descends nearly four thousand feet from Jerusalem, but it is not all down grade. About noon, as we were ascending a hill, in a gorge to the left was pointed out the place where the man fell among thieves and was left in a dying condition, as alluded to by our Saviour in his parable of the good Samaritan. A little farther along was a *khan* called the Good Samaritan Inn. It consists of a small square surrounded by a stone wall ten or twelve feet high, having an entrance next to the road. Across one side of the enclosure is a roof covering a row of sheds, or deep stalls, in which people may eat their food, or make up their beds for the night, while the animals are tied around the walls of the enclosure. There are also mangers in the stalls where beasts may be fed. We stopped here for dinner. It was in such a place that Christ was born.

Pursuing our journey, we approached the precipitous edge of the Jordan Valley along the chasma through which flowed the brook Cherith where Elijah was hidden. This gorge is very deep, and our road often brought us so near the edge that from our horses we could look down into the dark depths far below. All this country through which we passed is now a desolate wilderness without a tree and with scarcely verdure enough to support any animal life, though a few goats and camels do eke out a living there. For more than half of the way from Jerusalem to Jericho there is a good carriage road, built, as we were told, by the government; but suddenly the energies of the Turks were exhausted, and for the most of the remainder of the way there is nothing more than a well-worn trail, though in places some work has been expended on the road.

After making the rapid descent into the valley, we left the trail, turned to the left, and crossed the brook, which is a limpid little stream, and rode two miles northward. This took us across what is well reputed to be the site of ancient Jericho, the city which was destroyed in the days of Joshua. There is but little to indicate that a city has stood there except a smooth plain of rubbish and debris which resembles brick and stone turned to dust together. Beyond this interesting spot we came to another clear stream of water larger in volume than Cherith, and this we followed a short distance to its source where it gushed in a copious fountain from the foot of a high hill. This is called Elisha's Fountain, and is identified with the sacred story in 2 Kings 2:19-22. The men of the city came to Elisha saying that the situation of the city was pleasant, but the water was naught and the ground barren. He called for a cruse of salt which he east into the water, and it was "healed unto this day." That these last words were true, we proved, for at the close of a rough day's ride taken with great discomfort, it was a refreshing relief to dismount, and in the good, old-fashioned way stoop down and drink from the pure stream.

A mill was in process of construction a few rods below for which the spring is to furnish the power. This fountain is less than ten miles from the Dead Sea, and doubtless partook of the bitter character of its waters until the power of God sweetened it. Two miles to the southeast brought us to the more modern Jericho of our Saviour's time, the ancient Gilgal, where was located the camp of Israel and which for some time was the abode of the tabernacle.

Two or three houses and some Arab huts are all that comprise this village. One of the former is a comfortable inn kept for tourists. Here we remained two nights visiting the Dead Sea and the Jordan in the day between.



MODERN JERICHO.

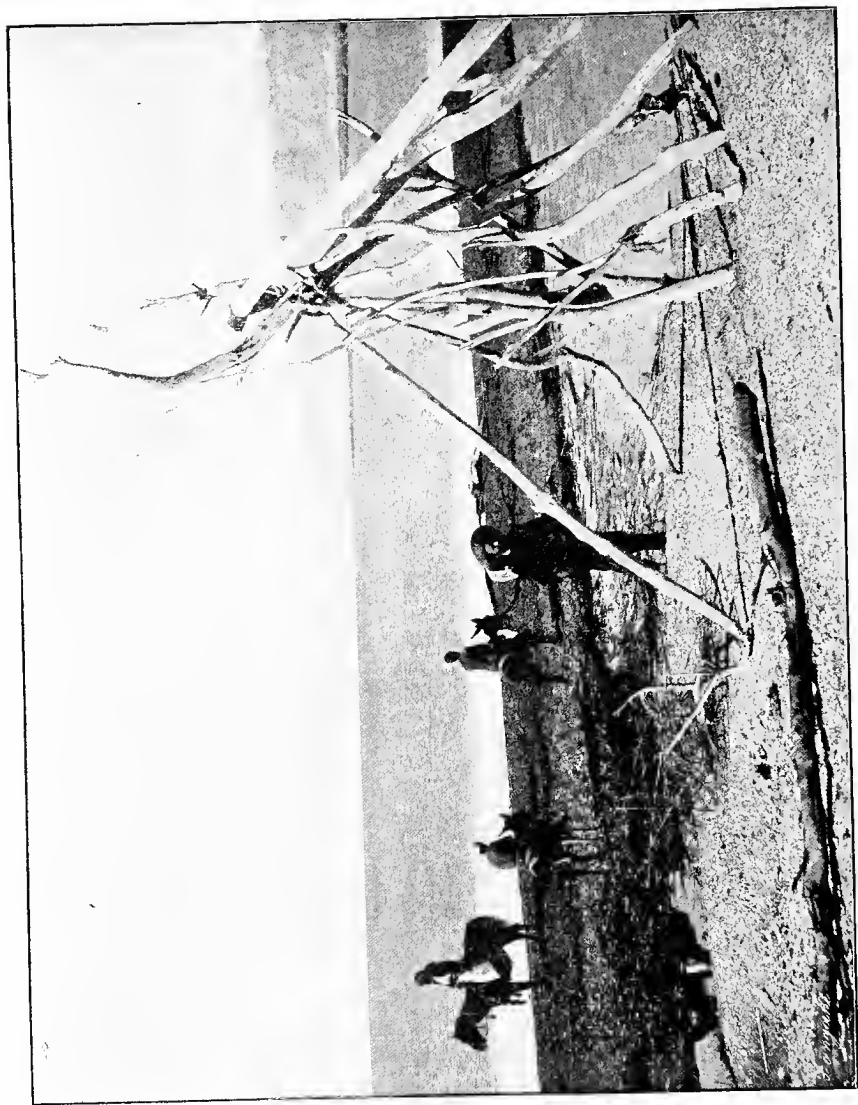
Starting out early in the morning, the placid waters of the Dead Sea were in plain sight, and owing to the clearness of the atmosphere, it seemed but a short distance to its shores; but it proved to be very much farther than we thought. All the way this alluring deception was kept up even to the last quarter of a mile.

It is a fact quite generally known that the surface of this salt lake is one thousand and three hundred feet lower than that of the Mediterranean Sea. Ascending from Jaffa to Jerusalem, we rise two thousand six hundred feet, and going on to the Dead Sea we descend three thousand nine hundred. This small basin, forty-five miles in length and nine in width, receives the waters of the Jordan and a few other small tributaries; and though it has no outlet, there is no increase in the volume. The theory is that evaporation keeps pace with inflow. Toward the north end there are high and precipitous banks on the east and west. Between its waters and those that are poured into it there is a very wide difference in every respect. Those of the Jordan are far from clear, while the sea is singularly pellucid. When the turbid stream strikes the sea, its waters are carried at once to the bottom, where all their silt is deposited. But while these were previously sweet, upon their introduction to the sea they become acrid to a degree that is almost venomous. Having a desire to test their quality, I essayed to taste them cautiously. None passed the mouth, and but little got that far. A sensation was left, however, that pervaded my being with a shudder. While ocean water is thirty parts in one thousand salt, the Dead Sea water contains two hundred and fifty parts salt or eight times as much. Mingled with this is a strong impregnation of saltpeter and of asphaltum, which is very abundant, and also several other pungent and disagreeable qualities. On the banks of this sea grow the famous apples of Sodom, beautiful on the

outside but bitter to the taste, and when mature, filled with a dry fiber and dust which have generally been called ashes.

By the Arabs the sea is called the *Bahr Iool* or sea of Lot. It is popularly supposed that its waters cover the site of Sodom and Gomorrah. But of this there can be no knowledge. We know that these cities lay in the valley of the Jordan, and when Lot and Abraham were at Bethel, where they separated, it is said that Lot chose the plain of Jordan; that he journeyed east; and that he "pitched his tent toward Sodom." From this it is by some inferred that these cities were farther north than the Dead Sea.

But it is evident that God did not design that their site should be known, since their fate was emblematical of the final destruction of the ungodly. The apostle Jude says: "Even as Sodom and Gomorrah, and the cities round about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Jude 7. Of what they are an example another sacred writer tells us: "Turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly." 2 Peter 2:6. Thus we learn what is meant by eternal fire. It is a fire that is eternal in its consequences. Those cities were utterly exterminated so that even their place is forgotten. They only live in history as a reminder of what will be the fate of those who reject the gospel of Christ, and choose to live ungodly lives. Of their destruction we read, "The Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven." Gen. 19:24. And of the final punishment of the wicked it is said, "And fire came down from God out of heaven and devoured them." Rev. 20:9



THE DEAD SEA.

There is in the dreadful fate of those wicked cities an awful warning to the impenitent sinner. Not of an eternity spent in conscious suffering, but the utter extinction of being, in the destroying elements. In harmony with this is the scripture: "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1.

The northern end of the lake is easily accessible, and a beautiful pebbly beach stretches far in each direction. It is usual for travelers to bathe in the clear waters, the specific gravity of which is so great that they easily support the body of the bather.

Turning from this interesting place, we rode about six miles to the northward and a little east, till we came to the banks of the Jordan at the place called the Ford, where it is reputed that the baptism of Christ took place. The appearance of this noted stream, celebrated in sacred story and song, was such as to cause no small degree of disappointment. Instead of a clear stream flowing rapidly over smooth stones, there was a deep, murky river whose banks were a mire of clay, into which one could not venture except at the risk of getting into the mud to his knees. A growth of underbrush lines the banks, but there was nothing in sight that deserved the name of timber, nor any signs that there ever had been any. If it was such a stream as this in the days of Naaman, it is not to be wondered at from a human point of view that he chose his own clear Abana and Pharpar rather than the turbid Jordan. But it is in every way likely that the river like the country at large has suffered from the curse and contamination of sin. The soft banks of yellow sand and clay are continually yielding to the inroads of the river's wash. Such,

at least, was its appearance at that point at the time of our visit. And there was no evidence that it would have been more favorable at another time. We sat here to eat our lunch, while some of our company risked a reputation for cleanliness by bathing in the thick water, though how to get the mud off their feet after leaving the water, was a serious question.

Another ride of eight miles brought us back to our hotel in good season. The valley at this place is about fifteen miles in width, with the river somewhat east of the middle. The soil seems to be an alluvial of sandy clay, unproductive and barren except for a growth of low brush upon which large herds of camels feed. Riding being a painful exercise, I was forcibly reminded of a ditty we sang when boys, to the effect that "Jordan am a hard road to trabbel." On our way I fell considerably behind the rest of the party, when I soon found myself in the edge of a drove of more than one hundred camels. Like most of the other natives, they seemed to take a deep interest in the stranger, and proceeded to view me at close range, but whether their interest was in me or in my horse I could not tell. Whichever it was, it led to no demonstrations of ill-will, and we were allowed to pass out of their admiring circle in peace. Some beautiful specimens of oranges were growing in a garden at Jericho, one of which, the finest I have ever seen, I carried several days before I found time and courage to attempt its disintegration.

An early start in the morning on our way to Jerusalem brought us out of the valley while yet the stars were shining. We reached Bethany a little after noon, and paused for refreshments in an olive grove near the edge of the ancient village. This road is the one over which Jesus passed on his way from Jericho when he went to raise Lazarus. As it emerges from the deep valley, a curve around the point of the hill brings the village into view. It was doubtless very near where we stopped

for rest, that Martha met the Saviour with the words, "Lord, if thou hadst been here, my brother had not died." It was within sight of our position that the scene at the sepulcher took place. Taking out my Testament, I read John 11 with an interest I never before felt. Blessed promise! "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." The resurrection is the gate of the endless life. He who came to save mankind conquered death and carried to heaven the keys of death and the grave. Nor is life promised through any other means except through a resurrection from the dead. How many precious ones are sleeping on the hill-sides and in the valleys of Judea! Soon they will come forth at the call of Him who hath said, "I will come again."

Bethany probably retains its primitive character as well as any other town in that country. Looking at it, any one would imagine that no changes had been wrought in it for two thousand years. Its houses are stone hovels of a not very inviting appearance to those accustomed to modern dwellings. Its streets are mere lanes. The place of Lazarus's burial is pointed out as a deep and almost inaccessible hole in the ground or rock, but like many of the definite localities now pointed out, it gives no satisfaction to any but the most credulous. Sending our horses by the road, we took the shorter path to the city, which passes over the top of the mount. Here, too, we could realize that we were closely following the literal footsteps of Jesus. Though many changes have taken place in superficial appearances, still the main outline of the country remains the same.

The elongated height east of Jerusalem is divided by a slight depression into Mount Scopus to the north and the Mount of Olives to the south. The latter is also divided, for the southern extremity is sometimes called the Mount of



Offense because Solomon there built altars to please his idolatrous wives. On the western side of Olivet are the tombs of the prophets. And in the valley of Jehoshaphat are pointed out the tombs of James, of Zechariah, and the pillar of Absalom. The latter still stands quite well preserved, and according to the Jewish traditions is the one spoken of in 2 Sam. 18:18. It is frequently though incorrectly referred to as Absalom's tomb. It shows marks of great age. The base of the pillar is perhaps ten feet square and hollow. An aperture about a foot in diameter has been broken through one side. Into this, devoted Jews in passing cast a stone, exclaiming, "Cursed be every son that disobeyeth his father." From time to time these stones are thrown out.

But it is time to look at the city and its immediate surroundings. The city proper is enclosed with a stone wall in a good state of preservation. This wall is perhaps thirty feet in height, and was built by Suleiman "The Magnificent," a Turkish pasha, in 1542. It is pierced by seven gates: The Jaffa gate on the west, which is the principal one; the New gate, Damascus gate, and Herod's gate on the north; St. Stephen's on the east; the Dung gate, and Zion's gate on the south; the latter being at the southwest corner of the walls. The walls are two and a half miles in length. In form the city is an irregular square originally built on four hills, two of which, Zion and Moriah, are prominent in Biblical history. The former is in the southwest and the other in the southeast portion of the city, with the Tyropean Valley running between them. But this celebrated valley has been mostly filled with the debris of successive destructions and rebuildings.

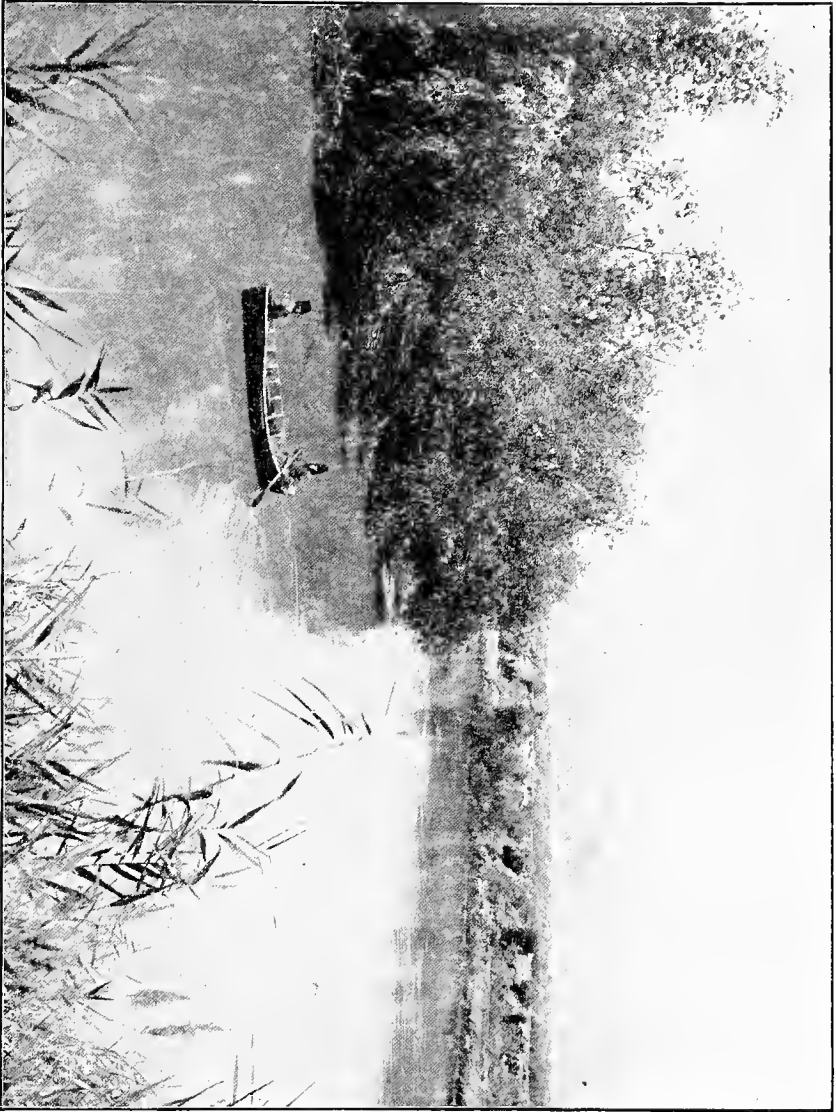
The city is naturally divided into four quarters, of which the northwest is called the Christian quarter; the northeast, the Mussulman, or Mohammedan quarter; the southwest, the Armenian, while the Tyropean valley is occupied by the Jews.

Mount Moriah is covered by the *Haram*, or temple area, which is still enclosed by a wall separating it from the rest of the city, and forming on the south and east the city wall.

The Dung gate on the south is in the Tyropean valley, and receives its name from the fact that through it the refuse of the city was formerly taken into the valley of Hinnom below, where it was destroyed by fires that were kept perpetually burning. It is from this circumstance that we have the name *Gehenna*, which in the New Testament is called "hell," and which affords an illustration of the punishment of the wicked in unquenchable fire, since those fires continued to burn as long as there was anything for them to prey upon. But they effectually destroyed that upon which they preyed.

Zion's gate is celebrated in the Bible and in sacred song. Just outside of it is a pile of buildings called David's tomb, held in high veneration by both Mohammedans and Jews. Although in possession of the Mussulmans, the Jews are allowed to visit the place and pray one day in each month. In the massive portal of this edifice is a small gate large enough to admit a man, called the Needle's Eye, and referred to as the one which our Saviour had in mind when he spoke of the impossibility of a camel's going through the eye of a needle. But this is a senseless claim since the gate is a comparatively modern one, and that was not his meaning. It is insisted that it would be an impossibility for a camel to go through the eye of a needle. Very true. It would also be impossible for a camel to go through this little door-way, and equally so for covetousness to enter heaven.

In this building is pointed out the room where Christ ate the last passover with his disciples; but this, too, is an evident fraud. We saw the apartment in which the women congregate to worship. Across the entrance was hung a heavy chain. To an inquiry as to its purpose, the guide gravely



THE JORDAN.

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replied that it was to teach them humility, as they must stoop very low upon entering. I saw no chain across the men's entrance.

The Jaffa gate is the principal point of entrance and exit of the city. To this place several omnibuses from the suburbs run, and there is always congregated around it a crowd of carriages, donkeys, camels, horses, men, and women. Farther than this carriages do not go, for no carriage or wagon can enter Jerusalem. The streets are too narrow to admit of their passage, and too rough if they were wide enough. Donkeys and camels are ridden through the streets, which are many of them crowded with people sitting or walking.

Just outside the Damaseus gate on the north, is a little mound called the Place of a Skull. It is perhaps thirty feet in height, of a circular form, and has no buildings, but is covered with Mohammedan graves. It is believed by many that this is the real site of the crucifixion, and to a disinterested party it seems much more probable than does the site chosen by the churches, of which we shall speak later.

The New gate, near the northwest corner, is so called because it had been opened for modern convenience. Just inside are the extensive buildings of the Roman Catholic Church, and just without are others of the Greek Church.

St. Stephen's gate, on the east, is the one through which we pass on going from the city to the Mount of Olives; the place between the east walls, and the bottom of the Kidron Valley is covered with Mohammedan graves. Passing down the road across the dry bed of the brook, one sees numerous leprous beggars sitting by the wayside begging. As they hear footsteps approaching,—for many of them are blind,—they set up a most pitiful wail of distress. “Cowajie, cowa-jie, backsheesh” was the cry that became familiar to my ears, though it is likely that this is not a correct rendering. They

hold up their handless stumps, or point out their hideous deformities and appeal in the name of God for "backsheesh," that is, a present. And if their importunities appear not to be heeded, they mingle tears with their wailing cries. The sight of their wretchedness is touching, and though I passed them many times, I took pains to have something with me with which to stop their cries.

Such cries often greeted our Saviour's ears, and with what pitying compassion he imparted the healing gift! Leprosy is a striking emblem of sin. They are diseases which no human power can reach, and both inevitably end in a terrible death. Jesus Christ to-day is ready to hear the leper's call. With ready response he answers, "I will; be thou clean."

A mile or so to the north of the city are the "ash hills." They are mounds of ashes from the temple altars. These are now being carted away to be used for mortar in building. But to my mind they were one of the most satisfying relics that are to be found. Of their authenticity there can be no reasonable doubt, and they bear a testimony to the reliability of the accounts of the temple service which cannot be gainsaid. And having established that part of the sacred writings, they confirm all that pertains to those services which form the central figure of the past dispensation. It was no small satisfaction to delve in those ashes for bits of charred bones, which were easily found; and a piece of a snuffer, almost reduced to rust, rewarded our search. These trophies are indeed ancient, having been deposited there for a period of at least two thousand years. Still farther north are found the tombs of the kings, an interesting place to visit, showing clearly the mode of ancient sepulture.



JERUSALEM AND BETHLEHEM.



ENTERING the city at the Jaffa gate, we see at our right a strong stone tower now occupied by Turkish soldiers, called the tower of David. Nothing is original about it unless it be simply the foundation stones. Here the street of David starts and runs through to the temple area. This is the main street of the city. About half way across the city and to the left is the Church of the Holy Sepulcher. The building presents nothing on the exterior to indicate the magnificence of its interior. But it sacredly guards what to the superstitious minds of its devotees are the most holy localities on earth. This church has been so often described that much time will not be spent upon it here.

The building covers a large space of ground, and includes not only the reputed sepulcher, but also the place of crucifixion, of scourging, and several other scenes of Christ's sufferings. Different portions of the church belong to three or four sects, the two Catholic churches having by far the most advantageous points.

The Greek Church possesses many points of advantage over other churches in and about Jerusalem, and behind her it is easy to discern the power and influence of the Russian government. They hold the sepulcher, which is a marble mausoleum built under the main dome of the church. To reach it one passes through a low door into a small compartment called the "Angel's Chapel," where we are told that Mary met our Saviour after he had risen. Passing through a still lower door,

we enter the principal room of the sepulcher, a little cell with a marble box across one side, which is pointed out as the burial-place of Christ. A priest sits by with a bowl of holy water with which he sprinkles those who enter and will accept his services.

There was at this time a constant stream of pilgrims thronging this spot, some of whom had come many hundred miles to visit the place. With hysterical grief or joy, they would clasp their arms about the marble slabs and confess their sins. Leaving, they felt that they had done the one great deed of their lives.

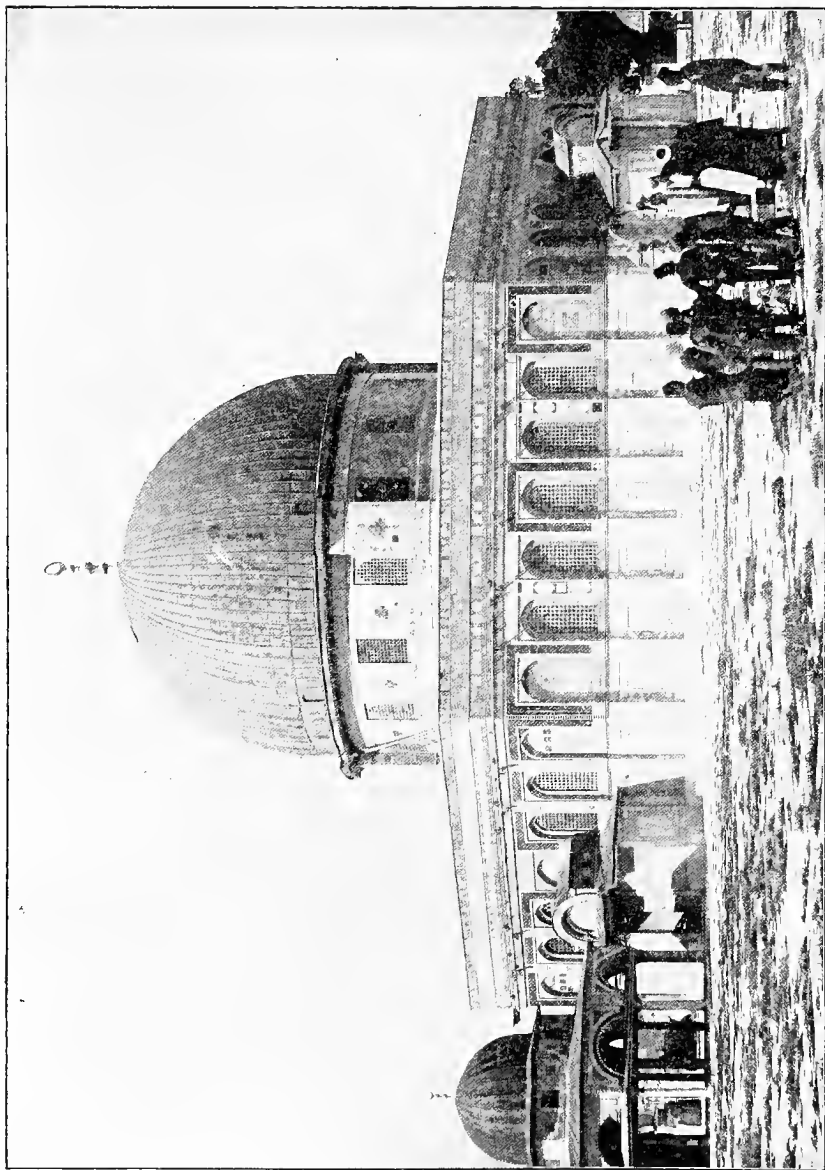
Standing there for a few moments and watching them, I could hardly repress the words of the angels,—“Why seek ye the living among the dead? He is not here; but is risen.” At the various shrines were weeping worshipers, who not only left their tears, but also liberal gifts of money, for the reception of which a bank is maintained within the church. On a ledge of rocks in another part of the church are shown three holes, two of which are covered with brass plates, and the other with a silver plate. The latter marks the spot where stood the cross of Christ, and the others locate the crosses of the thieves. In another apartment is the tomb of Melchizedec, and on the wall is a rude painting of the skull of Adam. In this way we might enumerate enough similar exhibitions of folly and superstition together with idolatrous rites and ceremonies to fill quite a volume.

When one has seen this collection of knavish impositions carried on in the name of religion as veneration for Christ, he does not so much wonder at the skepticism of reasonable men who have been brought in contact with only these phases of a mock Christianity. There is no place in heathendom where idolatry is more flagrantly carried on and religious humbug more boldly practised than at the spot where the Author of

Christianity is supposed to have laid the foundation of our faith. The head becomes sick and the whole heart faint in view of such deeds, and the puerile stories with which Jerusalem abounds.

From the church eastward to St. Stephen's gate runs the *Via Dolorosa*, or Way of Sorrow, over which it is reputed that Jesus passed on his way to the crucifixion from Pilate's palace, which is said to have stood very near this gate. The same impositions are displayed here. At frequent intervals, occur places marked as sacred by some circumstance of that sad march. Three times Christ is said to have fallen under the cross, and each place is marked by deep indentations in the stone pavements, though it is well known that the original pavement is many feet beneath the present one. At another place a deep mark in the wall shows where he fell and struck his elbow. But this is sufficient. It is not pleasant to dwell on these caricatures of that most precious life, those deepest sufferings, and the hollow mockery of the most elevating religion the world has ever seen.

Access to the temple enclosure can be obtained only by permission of the authorities and under guard of a Turkish soldier. The platform is approached through a lofty arcade by stone steps which still bear marks of past grandeur. The enclosure consists of several acres, in the midst of which stands the most noble building in Palestine, the Mosque of Omar, built over the "dome of the rock," which is supposed on good grounds to be the threshing floor of Araunah, and the place where Abraham was told to offer Isaac. It is an octagonal building surmounted by a majestic dome, which on the inside is lined with mosaics. No stranger is allowed to approach the carefully guarded mosque, except when escorted as before mentioned. As partial supports to the dome there are twelve pillars of variegated marble, each different from the



MOSQUE OF OMAR.

others. These are said to have belonged to the temple of Solomon. The rock in the center is surrounded by a stone fence and bears the deep impress of a huge foot-print which we were told was that left by Mohammed when he ascended from earth to heaven. A staircase leads down into a cavern excavated in the rock which is said to have been the granary of Araunah, and concerning which the Mussulmans have numerous superstitions, legends, and beliefs. Indeed these traditions are characteristic of the whole place.

One thing to which our attention was called in this cellar was of peculiar interest. Upon stamping on the floor a hollow, ringing sound was produced as if we were standing over an empty cistern. But there is no apparent opening to this inner cavern. The Jews have a tradition that the prophet Jeremiah deposited the ark of the testament in this place. It is said to have mysteriously disappeared at the time of the Babylonish destruction of the temple, and the Jews insist that it was not destroyed but secreted by Jeremiah. It would be a matter of great interest to have the place investigated, and I was told that Captain Wilson, the celebrated English explorer, procured a decree from the sultan, authorizing him to open the place, but when it was presented at the mosque, the local authorities would not allow the search to go forward.

At the southern end of the enclosure is an old Crusader's church, which has been converted into a mosque called the Mosque of El Aksa. It is a vast, gloomy structure, through the archways of which the monotonous tones of priests at prayer may often be heard. The southeast portion of the temple platform was built up from the valley of Jehoshaphat, and instead of filling it up with soil, the pavement is supported by arches and pillars. Of the latter there are said to be one thousand. This place was discovered and excavated by Captain Wilson about 1875. It formed the stables where

King Solomon kept his horses and some of his stores. The place is about two acres in extent, and bears every mark of great age. There are in its walls some of the huge stones placed there in the time of Solomon, and remains of the mangers and the holes in which the halters were tied may also be seen.

On the southwest corner of the temple enclosure, and outside the walls but inside the city walls, is the wailing place of the Jews. At this point the wall is perhaps thirty feet in height, and some of the lower rows of stones are said to be of the original building. If so, they were probably the top rows, for the wall extends seventy feet and more below the present surface of the street. Some of the abject houses in which the Jews live in this wretched region are thirty or forty feet below the street, showing to some extent how the city has been filled up with ruins.

At the wailing place the Jews assemble, especially on Friday afternoon, to lament their condition and the desolation of their city and temple. The place devoted to weeping is about fifty yards in length. The people range themselves along the wall, leaning their heads against the cold stones, or standing and reading some portion of Scripture, or praying, and thus pour out their lamentations. The seventy-fourth psalm is one that is much read, and it will be seen that it most vividly sets forth their pitiful situation. The women, especially, work their feelings up to a high pitch, and become hysterical in their grief. Their weeping is no pretense, but genuine tears flow down, and with wringing of hands they cry as if their hearts were broken. The scene touched my heart, and I longed for the power and privilege of pointing these darkened souls to that true Light that shineth for all the world. The Lord they seek is nigh to them, and stands with pitying love ready to have compassion upon his ancient people when their hearts shall turn to him. 2 Cor. 3 : 15, 16.

The streets through which approach is made to this spot are among the most filthy in the city, which is saying much. They have no supply of water except such as is taken from the roofs or caught in pools in the scanty rains. Consequently, as for sewage or sanitary systems, the city seems to have none at all, not even of the primitive kind enjoined by the law of Moses.

The population of Jerusalem is variously stated. It is said to be sixty thousand, by those who live there, though the latest reliable statistics give it scarcely more than forty thousand. Of this number, which is doubtless sufficiently large, there are, it is said, twenty-five thousand Jews. This number includes not only the people who live inside the walls, but in the newly built suburbs as well. The German colony lies to the west of the city, the English to the northwest, and the Russian principally to the north. In this direction are also the refugee Russian Jews who were driven to this country by the persecution of the Russian government.

For a time there was a large influx of Jews to their native land; but there was such a cry raised against their return by the Turkish inhabitants, that the sultan forbade their settling in the land or obtaining any real estate therein. Under pressure from other powers, these measures have been modified somewhat. One thing is very noticeable, and that is the prevailing impression that according to the prophecies of the Scriptures, the Jews are to return to Palestine, their polity is to be restored, and they are to become once more the favored people of God. The Jews are not at all reluctant to accept such an interpretation of the Scriptures as this, and they seem to have become thoroughly impressed with the idea, so far as they have been brought at all under the influence of these teachings. Those Christians who accept this theory connect with it the reign of Christ in his kingdom during the



MOSQUE OF OMAR, INTERIOR.

millennial period, with headquarters at Jerusalem. This, of course, the Jews are not so willing to receive.

But the whole theory rests upon a foundation that has little or no ground in the Bible. It is true that in the Old Testament many special promises were made to Judah and to Israel. Their dispersion was foretold, and their final gathering together. But their continued and repeated rejection of God, their rejection and crucifixion of the Son of God, and the disdain with which they refused the gospel, filled to overflowing the cup of judgment, and they were cut off from their special privileges as the people of God. The Lord himself declared that he was no respecter of persons. The Jews were broken off like the branches of the olive tree, and the Gentiles grafted into their place. There is but one way of salvation, both for Jew and Gentile, and that is through faith in Christ. The Lord still proposes to gather his people, but not in old Judea. There is a city whose builder and maker is God, the New Jerusalem, the "many mansions" which our Saviour has gone to prepare. That will be Christ's capital, and the final gathering of God's people will be in that city rather than in the sterile and worn-out regions of Jerusalem, the child of bondage.

If the Jews become the people of God, it will be in the same way that others do, by individual faith in Christ and repentance for sin. All who come in this way will be received; none others will. Their returning to Palestine will not constitute them heirs of God's kingdom, for the Lord has not so changed his nature as to lose his abhorrence of sin, nor have the Jews changed so that by nature they are any more the people of God than others without the renewing and converting influence of the grace of Christ. If they abide not in unbelief, God is able to graft them in again.

But from a worldly standpoint there is no present prospect of a return of the Jews as a body to the land of Palestine.

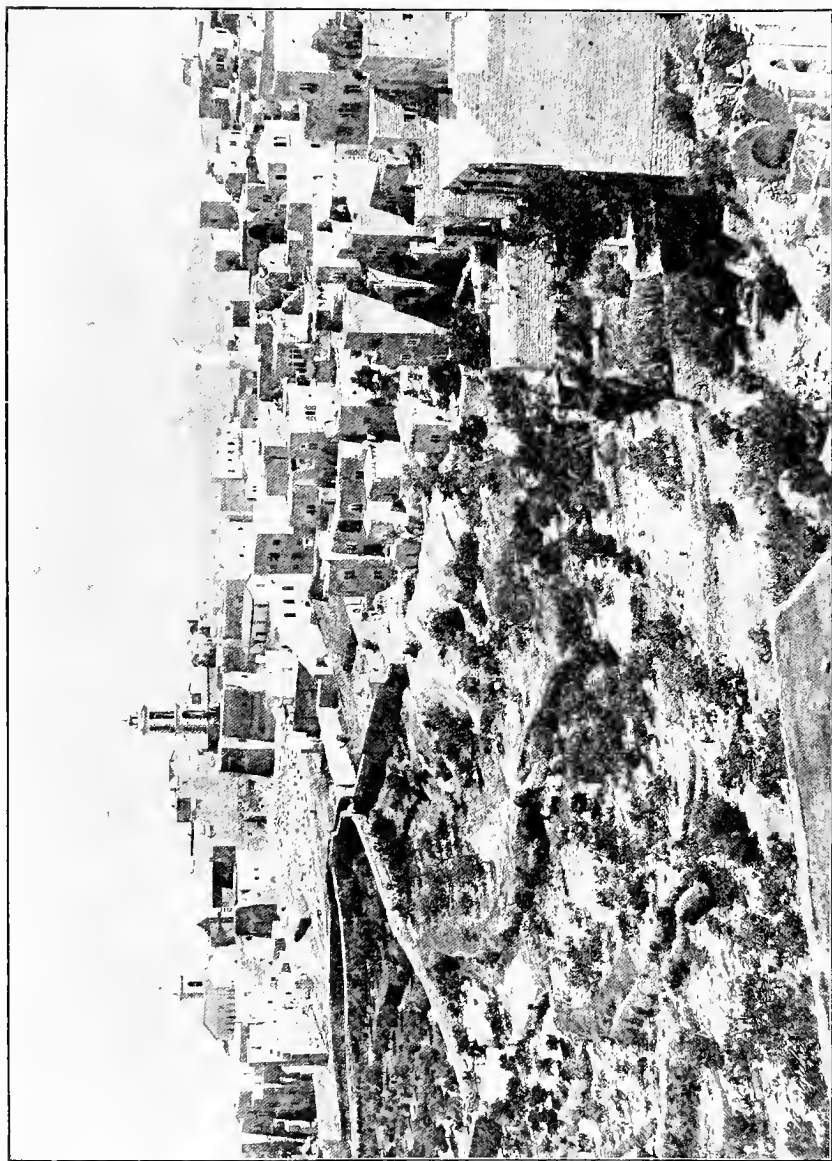
There are, it is estimated, over fifteen million Jews, and of these less than fifty thousand, or less than one in three hundred are there; nor is there any perceptible desire on their part to go there as long as they can live in peace in any other country. One leading Jew said in reference to the matter, that if the restoration of the Jews to Palestine should ever come to pass, he should petition to be sent as minister to Paris. There is nothing in Palestine to attract people except the needy condition of the people who live there in darkness and degradation. Missionary efforts are being put forth for them and not without some success.

It would not be correct to state that the Jews have no aspirations for obtaining possession of their old home, it is natural they should have, though they may well take into account that two obstacles stand in their way, which from a human standpoint, are insurmountable. In the first place, the Turks have possession, and they are exceedingly jealous of their prestige and unfavorable toward the Jew. In the second place, Russia does not conceal her designs upon the Holy Land, and the claim of the Jew to his fatherland will not stand a moment in the way of her carrying out her long-cherished design. Nor is Russia more kindly disposed to the Jew than is Turkey; both regard the claim of the Jews to the land as inimical to their highest interests.

In every place of vantage the Greek Church is intrenching itself in Palestine, especially so about Jerusalem. And in its aggressive work there is not the slightest room for doubt that it is backed up by the wealth and prowess of Russia.

Six miles nearly south from Jerusalem, on the highway to Hebron, is the town of Bethlehem, celebrated as the birthplace of our Saviour. I availed myself of the opportunity of being there on Christmas eve, at which time there are extraordinary ceremonies and the place is full of pilgrims and sojourners.

By the wayside about two miles from Jerusalem, is one of the most celebrated monuments of the land. It is called Rachel's tomb, as being the burial-place of the favorite wife of Jacob. From the account of her death in Genesis 35, we learn that it occurred when "there was but a little way to come to Ephrath," and that Ephrath was Bethlehem. They were traveling southward, hence it must have been very near this spot that her death occurred. This tomb is mentioned in the sacred record after this, and it is claimed by the Jews to have been sacredly preserved. Bethlehem, like the other cities of this country, has narrow and filthy streets, though the town is quite well preserved. The Church of the Nativity is in the southern portion of the city, which necessitated our driving through the place. On the way we met another carriage, but as there was not room for the two vehicles to pass, there followed a lively colloquy between drivers and dragomen, which terminated in the other outfit backing up to a corner, and then by their crouching as closely in the angle as possible and nearly upsetting our conveyance, we managed to pass. Through the crowds we made our way directly to the church, which was the center of interest. The building is an unpretentious one on the outside, and might be taken for a huge grain warehouse. It is entered through a door so low as to require one to stoop considerably. We first found ourselves in a spacious and lofty room, empty except for the rows of massive columns which support the roof. This was the church built by the Crusaders, and in it Godfrey Bouillon was chosen king of Jerusalem, though he declared he would not wear a crown of gold in the city where his Lord wore one of thorns. Off from this room open the other apartments pertaining to different sects, for this church, like that of the Holy Sepulcher, is held in joint ownership by Latins, Greeks, Armenians, and Copts. The Latins, or Roman Catholics, are masters of ceremonies on this occa-



ВЕТЦЕПЕМ.

sion, and the services are in their portion of the church. While each body owns its exclusive share of the building, they have a common interest in the grotto where the birth of Jesus is reputed to have taken place, and each sect has hours allotted in which its members have exclusive privileges in the little vault which is held so sacred. And here is exhibited the fanatical folly of those worshipers in a scene which puts the Christian name to blush. The way to the cavern which is said to be the birth-place of Christ is through a large corridor and down winding stone stairs into a grotto hewn in stone and festooned with richest drapery, which glitters with precious metals and jewels. Here are the reputed manger, the place where the wise men presented their offerings, and other points of equal interest.

But stationed here are a number of Turkish soldiers. What are they here for? They have no interest in the worship. They are necessary to keep these devoted (?) people from murdering each other. But their presence is not sufficient to restrain the angry passions, for blood is often shed in their strife over the possession of the relics of a baseless superstition. A few days previous to my visit a bloody fracas took place in which the inflammable material was nearly all burned out of the place by the upsetting of the lamps. How any one can for a moment imagine that this is the place where the lowly Jesus was born, or that it bears any resemblance to it passes understanding.

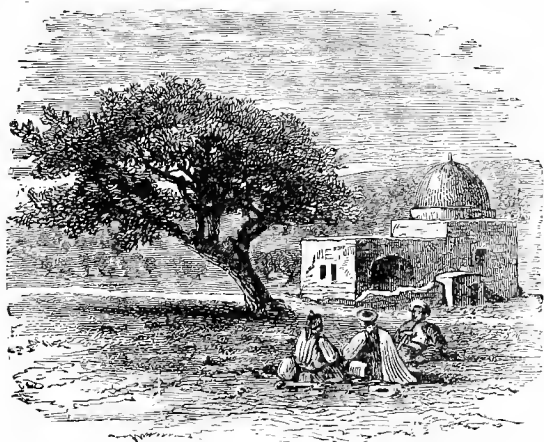
On Christmas eve, or rather morning, for the ceremonies do not begin until midnight, after a long time spent in prayer, the new-born babe, which is a wax doll, is brought forth from the manger and carried in solemn procession first through the church and then out through the town amid great excitement and enthusiasm. The one who personates Mary the mother receives the adoration of the deluded crowd.

My dragoman was born a Jew, but had been converted to Christianity, and though a poor man, was one of intelligence and uprightness. In passing through the town he frequently remarked, "Cleanliness is next to godliness." This remark was caused by the omnipresent filth. As we rode back to Jerusalem, he was enjoying his cigar which was quite a constant companion with him. Suddenly he broke the silence by saying, "Will you tell me why you never smoke nor use tobacco?" "Yes;" I replied, "it is because 'cleanliness is next to godliness.'" I then spoke of some passages of Scripture in which it is said that we are "the temple of the Holy Ghost;" that we should "glorify God in our body and spirit which are his;" that "if any man defile the temple of God, him will God destroy," etc. Therefore, as a Christian, I could not indulge in a practice that was hurtful to health, a useless waste of money, and was of itself unclean. There the matter dropped. But three days later, he told me he had not smoked since that evening, and never should do so again, a promise which I learn he has since kept.

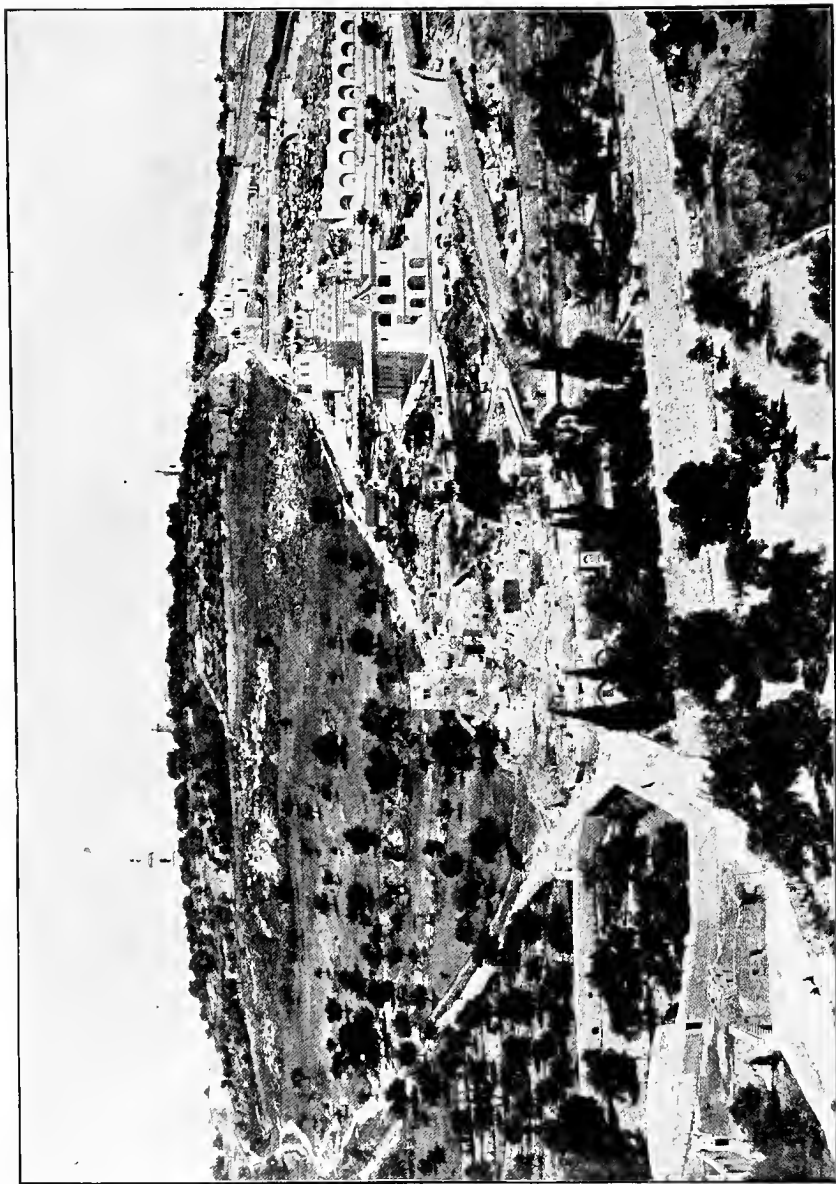
The return journey to Jaffa was made by carriage from Jerusalem, a method greatly to be preferred to the railway. Leaving Jerusalem in good season, we took an excellent road, and after about six miles passed the village of Emmaus, which sits upon a hillside. Thus far the way is descending; but here we cross the bottom of the valley, and after climbing a sharp hill for some distance, pass a tower built by the Crusaders from which they obtained their view of Jerusalem, the goal of their march, but which they could not reach in that expedition. Descending into another valley, we are in Kirjath-jearim, celebrated often in Bible history, and said to be the home of the two thieves that were crucified with Christ. It bears evidence of having been a place celebrated for its beauty.

At noon we reached the edge of the plain of Sharon, and halted for dinner at a rude inn; but as we had our own provisions, all that was required was table room. After lunch we crossed what is called, on doubtful authority, the valley of Ajalon, and came to Ramleh where another halt was made to rest the horses. Here is a quaint mosque. After this place we came to a town said to be Timnath of the Philistines. Having had a good night's rest in Jaffa, we were ready for the vessel which was to take us back to Port Said.

It was with no particular regret that we saw the shores fade away in the distance, for though those appointed to care for travelers had done their duty kindly, still those whose lives and presence hallowed the land are no longer there. Lebanon and Hermon stand like two headstones at a grave one hundred and fifty miles long, where glory and prosperity lie buried, and "Ichabod" is written over the tomb. "The Pleasant Land" was once a fitting type of Paradise restored, but the likeness has faded out under the blight of sin, to be restored only when Christ comes with all his saints to make the beautiful new earth their eternal home



RACHEL'S TOMB.



MOUNT OF OLIVES.

ITALY.



RETURNING to Alexandria, it was found that the steamer "Cathay" was to sail for Naples that day; and so transferring to that steamer, we were soon headed for the "toe of Italy." Leaving Alexandria on Friday, we expected to get into Naples on Monday, but in this we were somewhat disappointed. The Mediterranean Sea is noted for its beauty and praised for its calmness, but some people who traverse it will remember it in a different way. It was my fortune to spend ten nights upon its waters, and six of them would hardly be worth living over again. These nights were the worst I have ever experienced at sea. At times thunder and lightning, rain, hail, and snow were combined at once with a fierce northwest wind, to render the night hideous even on land, but much more so on the seething sea. The depths to which our ship would plunge at times would seem to preclude for the moment the idea of her coming to the surface again. We had four nights of this on that trip, and it was sufficient for most of us; so that when the steamer reached Naples, every passenger left her, though she was to proceed to Genoa, and several had tickets for that port.

We obtained our first sight of Europe at Cape Spartivento, and then coasted west for the Strait of Messina. Soon, over the port bow, we caught sight of Mt. Ætna, piercing the clouds with its sharp cone; and between the clouds we could often see the smoke and vapor pouring from the crater. For a few moments only, the clouds would roll back and reveal the

monster in his might. The base of the mountain is girdled with green timber; its top is mantled with snow, while a long stream of smoke and steam poured from the summit.

At the same time that *Ætna* was in view, off to the star-board between us and the land appeared a sight of which we often read, but which few obtain,—a genuine waterspout. It is a western cyclone at sea. There was the black, greenish cloud above, the funnel-shaped, revolving cloud below extending to the surface of the sea. It was moving eastward and would not touch us, but there was a small sailing vessel directly in its path. With great haste they changed their sails and turned their course to escape, if possible, the threatened destruction. From our ship bombs were continually fired with the hope of “breaking” the terrific storm. Great volumes of water were drawn up into the cloud, which fell in torrents upon the sea and neighboring land. It was an impressive sight and an anxious time; but the little ship made good use of her sails, and before the spout reached her, it was broken, whether because it had spent its force or from the concussions of the bombs could not be told. We were now in the lee of land, and really enjoyed the pleasant sail through the narrow strait which separates Sicily from the mainland. Villages and towns lined the picturesque shores on either side.

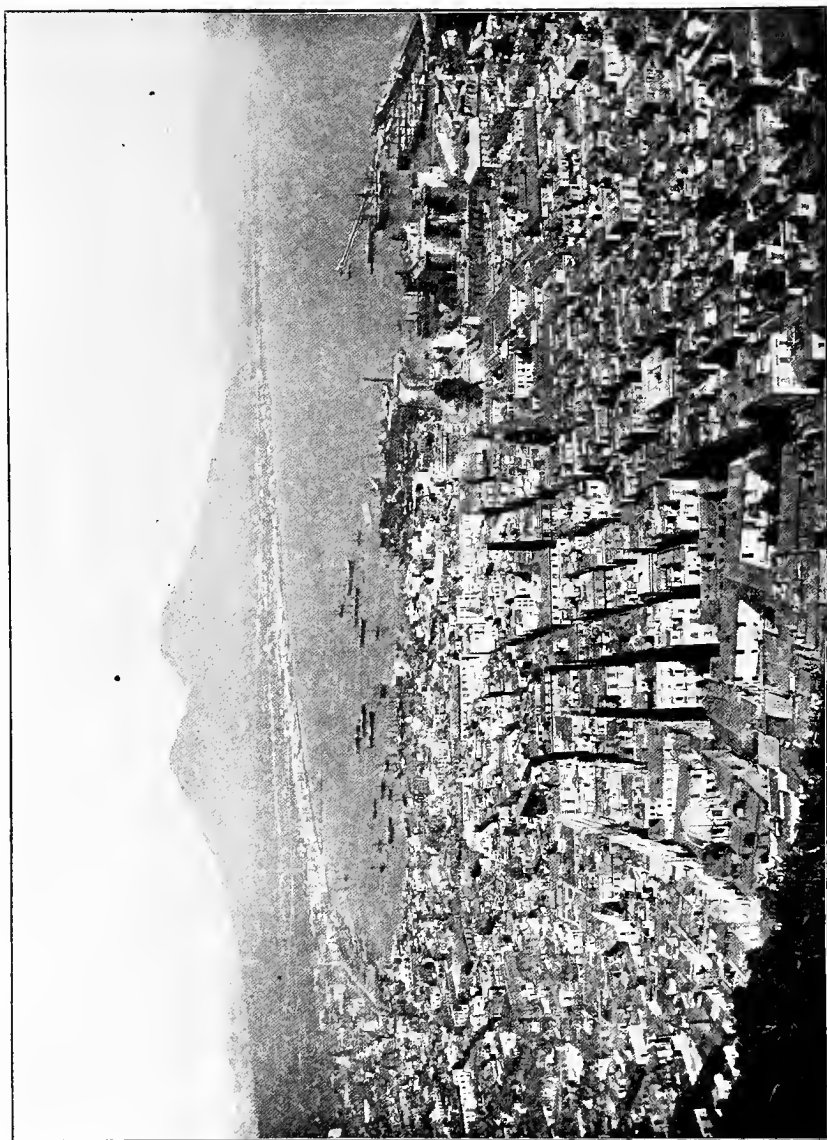
After leaving the strait, the Lipari Islands gave us shelter from the northwest gale, and we began to imagine that we should have one calm night. We soon came in sight of *Stromboli*, one of the islands, which is a noted volcano. It rises from the sea like a giant haystack, and slopes to the water’s edge all round. It was active, but a cloud of vapor hung to its brow, so that we did not obtain a good view. There is a village clinging to its base, which seems to be threatened with the angry sea on one side, and a fiery monster on the other, with no chance to escape if there should be a

violent outbreak. It would seem that such a situation could have but little attraction as a dwelling-place, but there are people who appear to enjoy thus jeopardizing their lives. Coming out from the lee of these islands, we received the full charge of the gale, and resigned ourselves to what proved to be the worst night of all.

"Sunny Italy" did not maintain the fair reputation which she enjoys at a distance for soft skies and balmy air on that January morning when we entered the Bay of Naples in a fierce snow-storm. The few glimpses we obtained of the picturesque bay were sufficient to confirm our ideas of its natural beauty, but that which caused the greatest pleasure was the calm waters of the well-protected harbor. Here our ship at last settled down to rest, and it was with peculiar gratitude to Providence that we walked the decks in peace, and contemplated going ashore. The deep-seated wish that we might never again have to go to sea is still well remembered, though pleasanter experiences since then have shaken our firm resolutions never to do so except for the purpose of getting home.

As soon as the clouds had sufficiently dispersed, our first care was to obtain a view of Vesuvius, about nine miles distant. It was lazily pouring forth a column of smoke, and at dark put on a nightcap of fire. No small disappointment was caused by our inability to pay a visit to the crater, the way being blocked up by snow, during the time allotted for our stay at Naples.

It is hardly worth the traveler's while to spend much time in Naples. The National Museum, Mount St. Elmo, the aquarium, and a few of the churches are all that will attract his attention. The former is most interesting and instructive for its stores of mementoes in the classical arts. Especially are Pompeii and Herculaneum well represented,

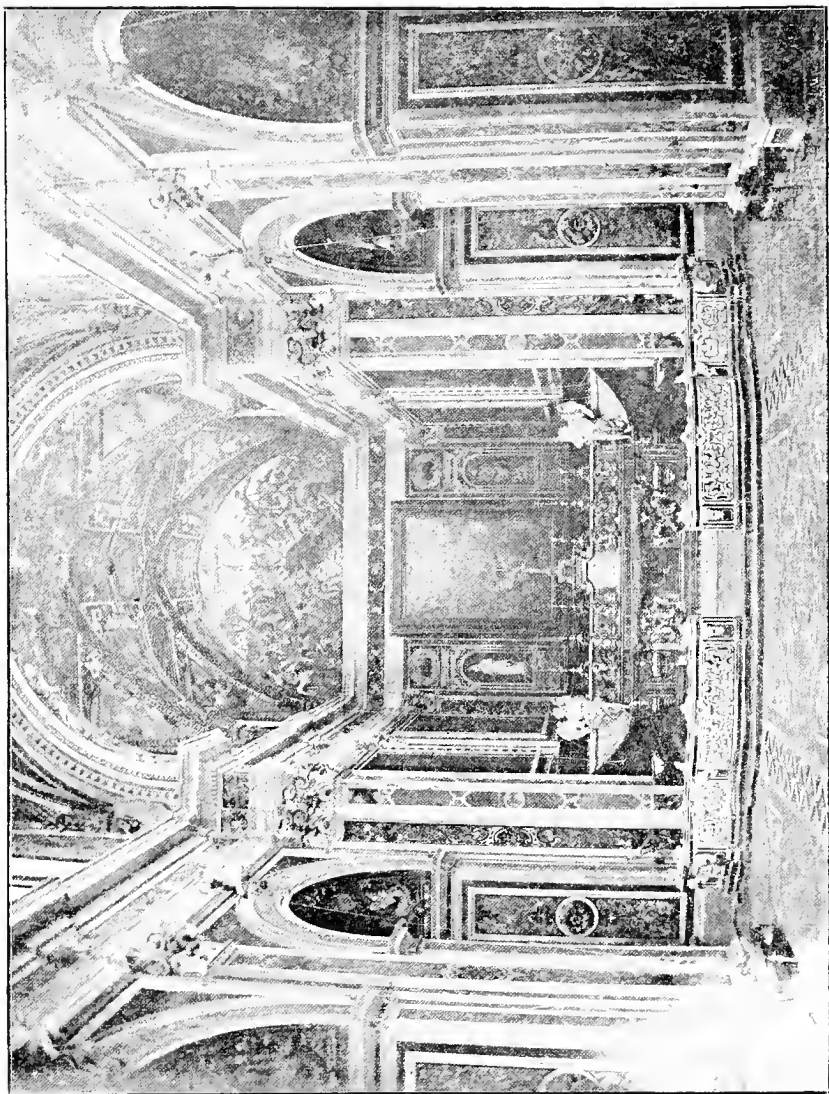


NAPLES; VESUVIUS IN THE DISTANCE.

but a visit to the museum of their relics does not satisfy one's curiosity when the remains of the towns themselves are so close at hand.

But we must not leave this celebrated city without a few glimpses at its ordinary sights. The first thing we noticed was the quite common custom of ladies' going on the streets without any headgear, and this in spite of the cold weather. Fully half the ladies one meets on the streets and cars have no hats or bonnets. It must be confessed that it is largely a matter of custom, for in many instances hats and bonnets are only an excuse for what they profess to be, their presence adding nothing to the comfort of the wearer. It was amusing to see the milkmen going about from door to door and milking the cow in sight of the customer. In certain parts of the city macaroni is manufactured in large quantities. It is made of wheat meal with the bran removed; this being made into a paste with hot water, is forced through molds which run it into small pipes. It is then hung up to dry, and for this purpose large areas of the broad streets are used. For some distance the sidewalks will be almost blocked, and every vacant space will be filled with this most popular food of the Italians. All kinds of wheat are not adapted to the manufacture of macaroni, that which is rich in gluten being necessary. Cheaper grain than wheat is mixed in some of the inferior grades which are sold to the poor classes, with whom it is the principal article of diet. Macaroni is a healthful food. The Italian cooks are very adept in its preparation, although some of their concoctions are rendered indigestible by cheese and condiments.

Herculaneum is about four miles south of the main part of Naples, beneath the suburbs of Portici. This is the second town that has been built on the site of the buried city. Entering a vestibule off the street, we paid a small fee, and



ST. MARTIN'S CHURCH, NAPLES.

then descended eighty-five feet through solid lava rock to the stage of the old theater. Nearer the seashore the lava flow was not so deep, and excavations have laid open the ruins of houses.

But the ruins of Pompeii far exceed those of Herculaneum in interest. These are about twelve miles from Naples, or eight miles beyond Herculaneum. As the latter place lay nearer to the mountain and nearer to the sea, a storm of lava seems to have overwhelmed it; but Pompeii was more remote from the mountain on a plateau at some distance from the sea. Instead of being covered with lava, it was buried in ashes and scoria, which the wind seems to have blown in this direction. This matter is light and easily removed, since the covering extends but a few feet above the tops of the walls and houses.

The terrible eruption which overthrew these cities occurred in A. D. 79. Pompeii is two miles in circumference, and was built of low houses, very few of which were more than two stories in height. The material in which it was buried was so fine that it penetrated everywhere, even into the smallest crevices and the deepest cellars. This in a few hours faithfully stereotyped and hermetically sealed Roman life at that time. The details of their social life and customs are thus perfectly revealed in object-lessons which we know to be true to life. The streets are not wide, the widest being thirty feet, and many of them less than half of that. The deep ruts cut in the pavements by the chariot wheels are still there, and it is usual to see the stepping-stones in the middle of the street, to which one can easily step from the footpath, thus crossing a street at two steps. Some of the houses and many of the relics are mute witnesses of the deep wickedness of the people. There is a museum within the walls which contains many remarkable illustrations of their lives, and especially of the terrible manner in which they met their



RUINS OF POMPEII; VESUVIUS IN THE BACKGROUND.

death. There are skeletons of people and dogs perfectly preserved, showing plainly the agony of the death with which they were so suddenly overtaken.

The aquarium in Naples is of such interest that no one should miss the opportunity to see it. The Mediterranean Sea, which is rich in aquatic and marine life, is well represented here. We are wont to regard life at the bottom of the sea as of a dreary nature, and certainly it would have but little charm for us in our present make-up; but we must by no means suppose that the world in which we live contains all the beauty. It will be the greatest surprise to those who have no knowledge of those things to see with their own eyes the dwellers of those mysterious depths clothed in the most gorgeous robes, and possessing forms of a delicacy which nothing in this upper world approaches. Filled with admiration and wonder, I looked long and eagerly at this, to me, new display of the wisdom and goodness of God. There were living and moving creatures of considerable size, with form and substance so delicate that their presence in the clear water could only be detected by their outlines and the fact that they were in motion. There were many which exhibited wonderful wisdom in their arrangement, and both plant and animal life exhibited the most exquisite hues and shades of color.

ROME.

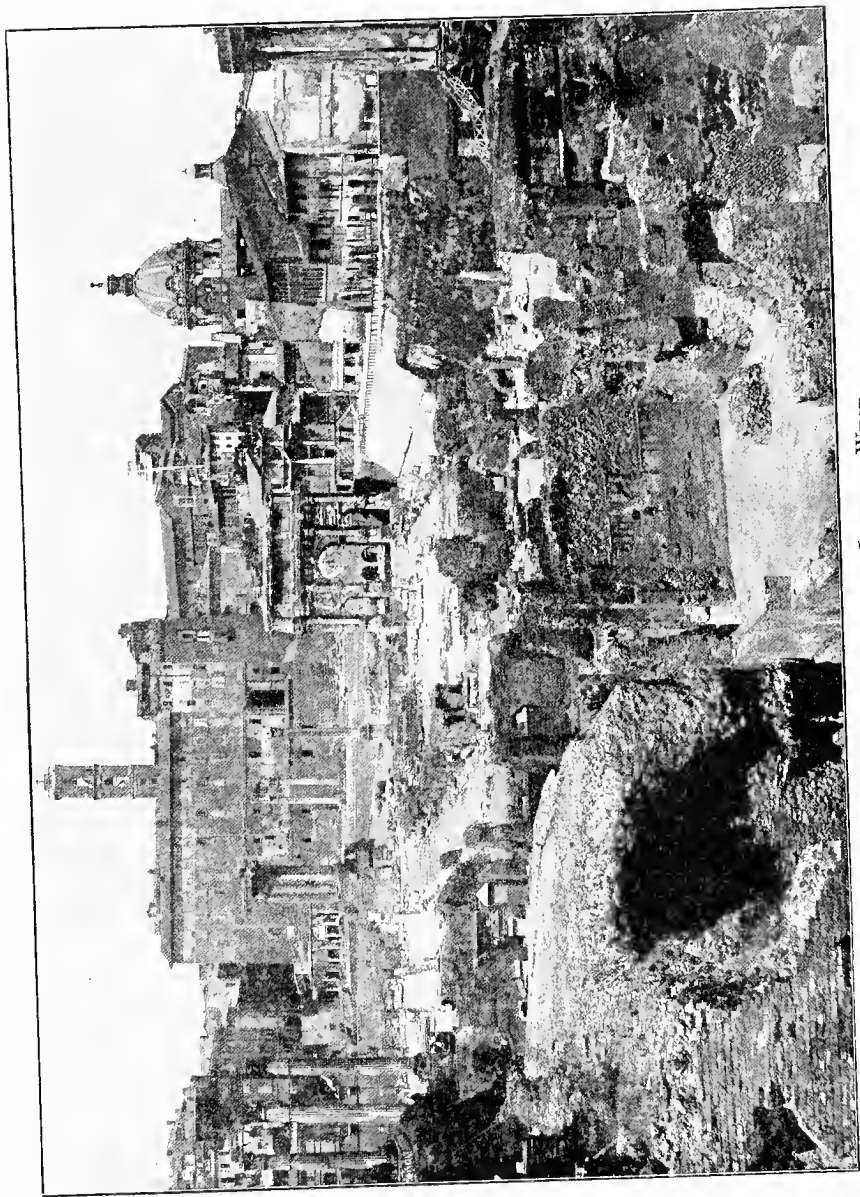


THE journey to Rome was made by rail in four and a half hours, in a comfortable railway carriage built on the English plan. This city was reached in the evening, and our visit began with a very pleasant night's rest at the Continental Hotel near the station. This is in the northern and new portion of the city, called the Stranger's Quarter. Here the buildings are modern, the streets broad, and many of the edifices are imposing. There are numerous gardens, statuary, and, what is the peculiar glory of Rome, beautiful fountains. Street-cars, well regulated, run to different parts of the city, and in every way, Rome has been made, since the close of papal rule, worthy of its place as the capital of united Italy. But Rome is not particularly valued for her modern improvements and her cleanly appearance, though they claim attention. It is as the city of some of the most famous monuments of ancient and mediæval times, of pagan and papal history, that Rome stands unique and far beyond all other cities of the globe. To the student of history she stands prominent before all other places on earth as the scene of many of the most important episodes of the world's history.

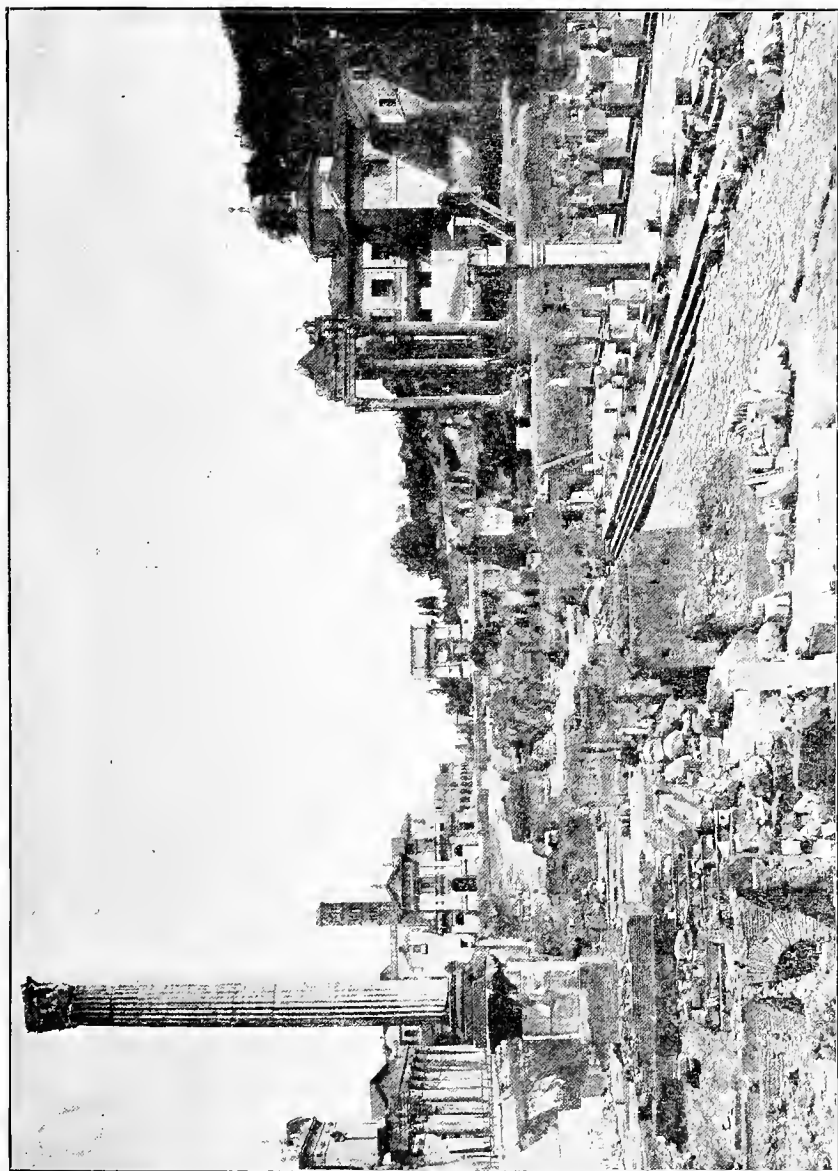
But its description is now given by so many travelers that we shall not attempt an extended account of her vast treasures of past ages. In the southeastern part of the city is situated a small valley between the Palatine, Quirinal, and Capitoline Hills, every step of which causes the heart to bound with thrills of sensation that border on veneration. This tract varies in

width, but is perhaps one hundred yards wide on the average, and is about one third of a mile in length. At its eastern extremity stands the Colosseum; at the western, the Capitoline Hill; on its southern border stands the Palatine Hill; and on its northern border, the Quirinal Hill. Through the center runs the *Via Sacra*, or Sacred Way. This way slopes upward from the Colosseum to the middle of the historic tract, where it is spanned by the Arch of Titus, and then descends to the valley in which lie the Forum and its rostrum and the Basilica, or Church of Julia.

The Colosseum is perhaps the most notable ruin in Rome, at least its appearance makes it the most conspicuous. It was begun by the Emperor Vespasian, and finished by Titus in A. D. 80. It was at first called the Amphitheater of Flavius, but received its present name later from the colossal statue of Nero which stood near, the ruins of the pedestal of which still remain. The building is an ellipse measuring two hundred and five by one hundred and seventy yards. A considerable portion of its walls still remain. Where they retain their full height it is one hundred and fifty-five feet. This immense building had no roof. There were four tiers of seats, the lower of which was occupied by the nobility. Remains of the balcony which was occupied by the emperor may still be seen. The gradations of society descended as the seats ascended, until in the fourth row were seated the plebeians, or common people. These looked down upon the cruel sports in the arena from a height of nearly or quite one hundred and fifty feet. There were seats for eighty thousand people, and standing room for twenty thousand more. The opening carnival of this theater lasted one hundred days, and was attended with a sacrifice of fifty thousand beasts. There are subterranean ways through which beasts and gladiators were led into the arena. The arena was also elliptical in



THE ROMAN FORUM. LOOKING WEST.

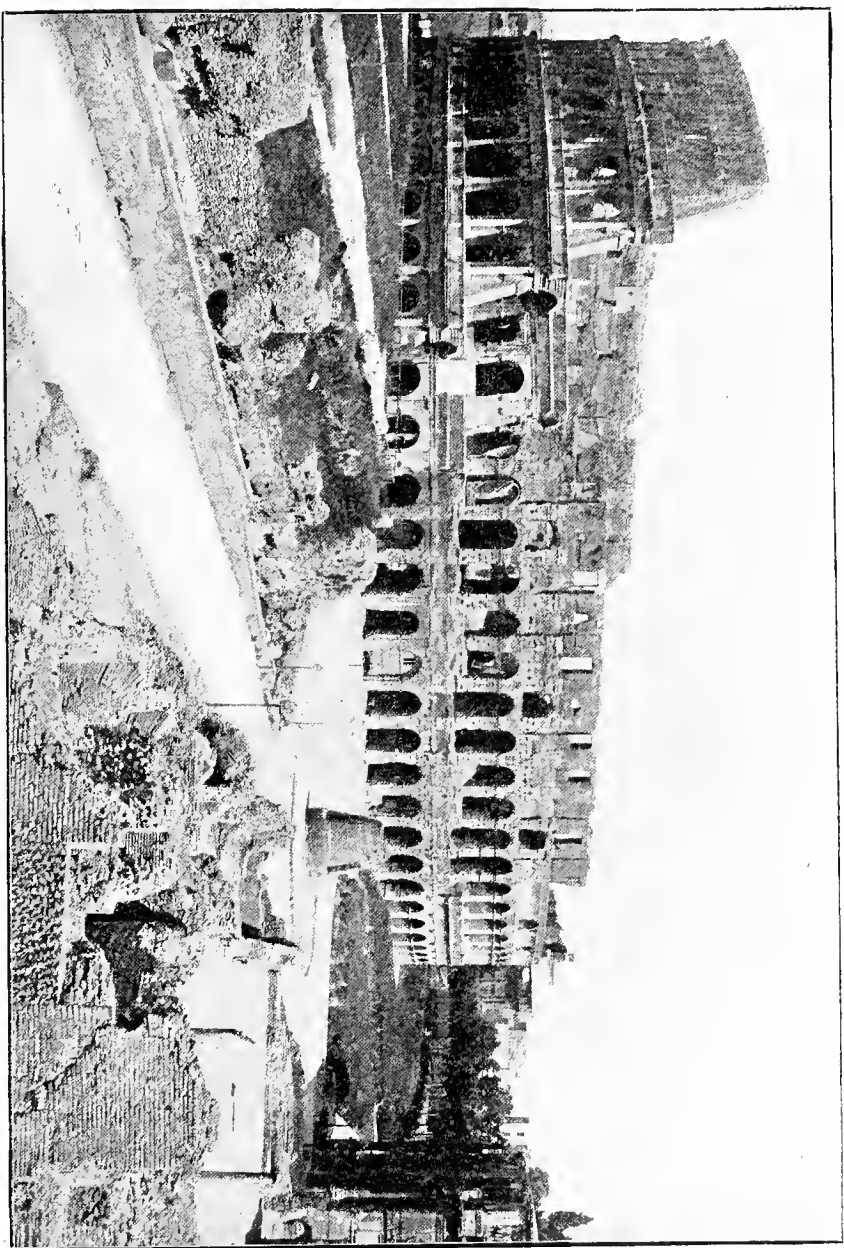


THE ROMAN FORUM, LOOKING EAST.

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form, and measured two hundred and eighty by one hundred and seventy-four feet. There are many rooms beneath the floor of the arena, and here an idea may be obtained of the massive character of the foundations. Since boyhood I had read of these famous ruins, but after all was not prepared for a sight of such impressive vastness and magnificence. And not the least impressive was the thought of the many thousands who had here given their lives as a testimony of their unyielding faith in Jesus.

The famous Appian Way starts from the Arch of Constantine, which stands very near the Colosseum. It is an old Roman road running to the south and southwest. Over it St. Paul was brought to Rome in captivity. It is lined with celebrated ruins, the most renowned of which are the majestic buildings of the Baths of Caracalla and the catacombs. The latter are subterranean burying-places consisting of passageways cut in the rocks, perhaps thirty feet under ground, which ramify in every direction, crossing each other at every angle. They are very extensive. There are some chambers in which early Christians used to meet for worship. It is a dreary place to visit, and one cannot repress the nervous fear that the guide will lose his way, in which case escape would seem impossible. One is therefore generally glad to reach the surface again. But we will return to the *Via Sacra*. Leaving the Arch of Constantine, which was mostly built by the destruction of that of Trajan, a better man than Constantine, we ascend a gentle slope toward the west, having ruins of shops and bazaars on the left and those of the temple of Rome on the right. Reaching the brow of the hill, we pass under the Arch of Titus built by Vespasian to celebrate the victory of Titus in the capture of Jerusalem. This structure, which is still quite complete, has a peculiar value as a witness of the truthfulness of the Bible record; for among the figures which illustrate Titus's

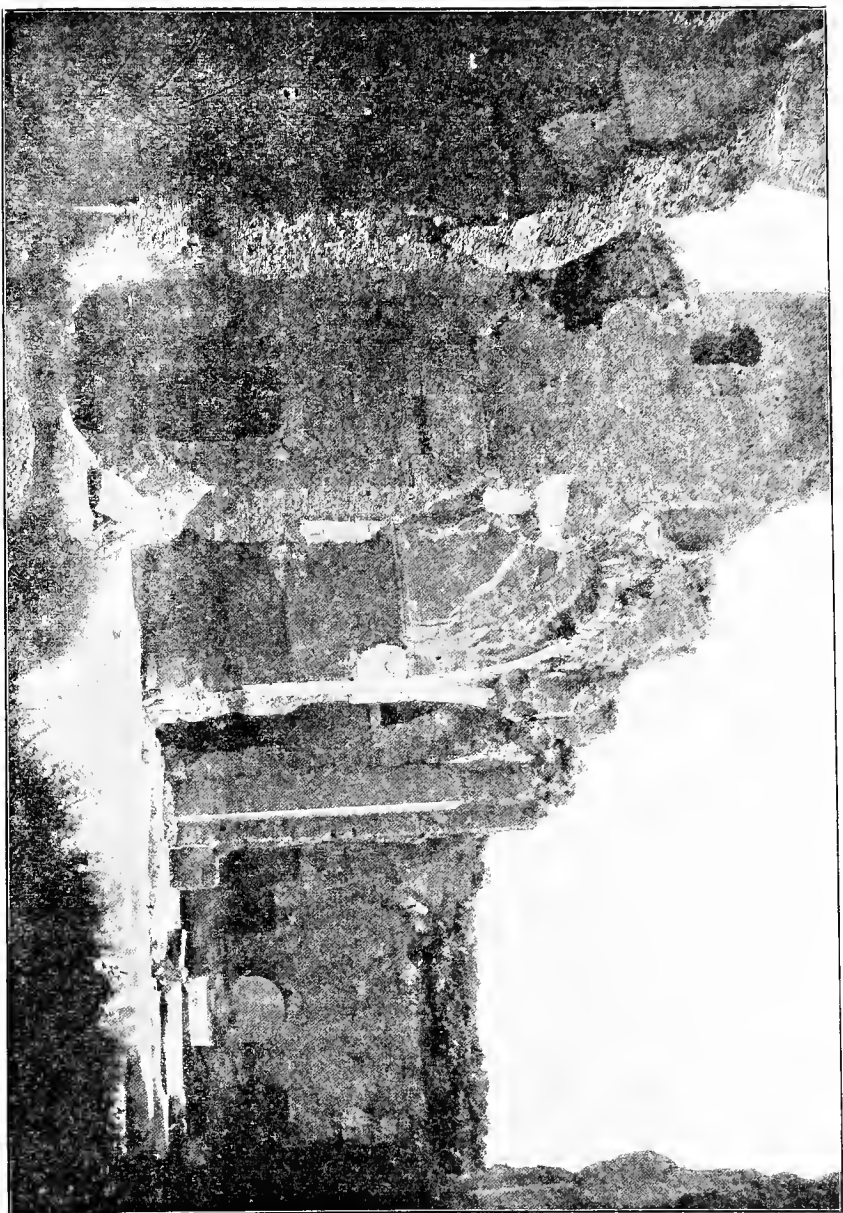


COLOSSEUM, AND VIA SACRA.

triumph are men bearing the treasures from the temple, and among them is plainly depicted the golden candlestick. It is positive evidence that such an article existed; and this in turn proves the existence of the temple and its services, thus establishing beyond dispute the history and ceremonies outlined in the Old Testament.

From this point we look west over the valley in which are the Roman Forum, and the ruins of numerous temples and churches, to describe which would exceed the space at our disposal. At the eastern end of the forum is the rostrum of Julius Cæsar, from which Mark Antony delivered his impassioned address. At the western end is the old Roman rostrum, from which thundered the stirring eloquence of the orators and statesmen. On either end of the rostrum are the remains of a column. The one to the left was called the *Umbilicus Romæ*, and was one of the many famed centers of the world. From this point, distances were measured to all parts of the great Roman empire, and the principal ones, it is said, were recorded on the pillar at the opposite end of the rostrum. Here I saw illustrated the significance of the word "rostrum." Its primary meaning is the "beak of a bird;" it also means the "prow of a vessel." In the edge of the platform are to be seen several mortises in which were placed tenons to hold in place the prows of vessels which had been captured by the Romans in a naval battle. And from this circumstance our word "rostrum" comes. So also our word "capitol" was said to have risen from the fact that while excavating on the hill called the Capitoline, on which the capitol of Rome was afterward built, a skull was found wearing a brass band, upon which was the name *Stolinus*. And *Caput* (head) *Stolinus* became *Capitol*.

Several colonnades still remain in this valley marking the ruins of the temples of Concord, of Saturn, Castor and Pollux,



BATHS OF CARACALLA, ROME.

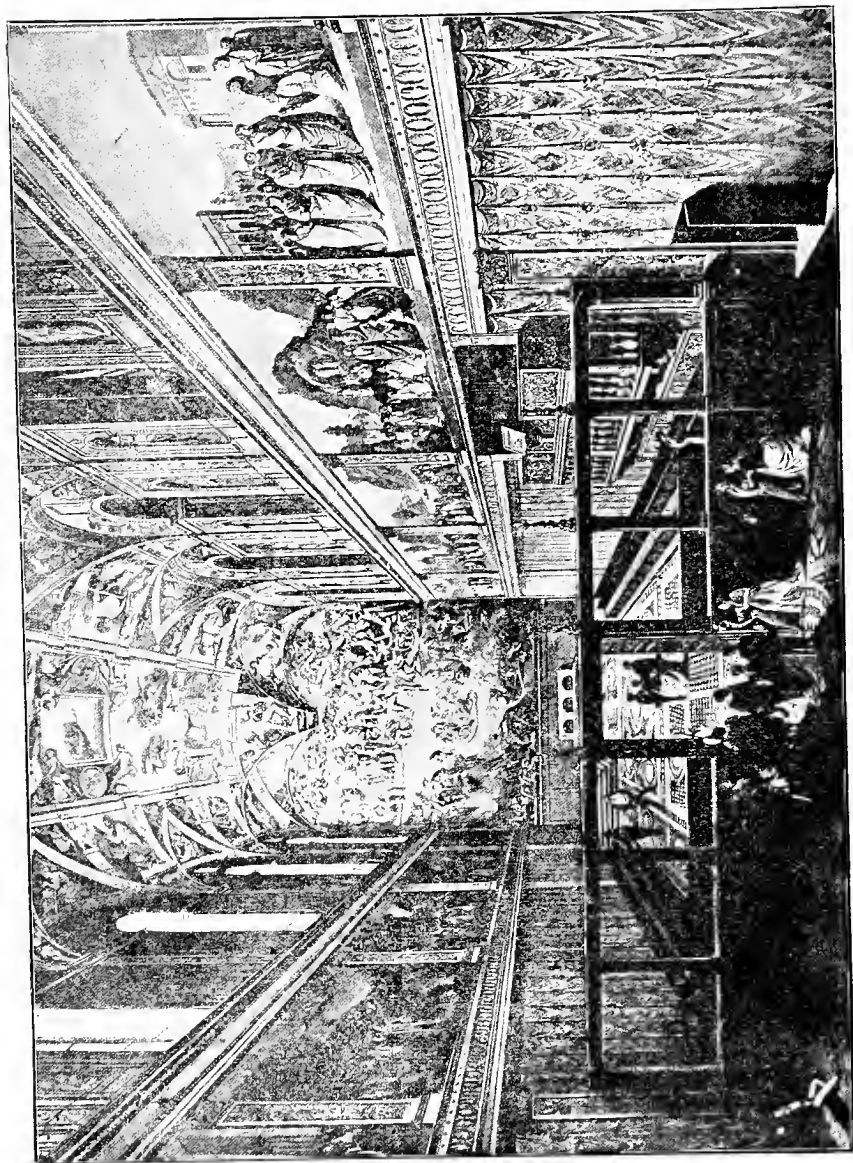
and others. As we climb the Capitoline Hill, we pass the door of a church, and entering the vestibule, pay the priest a small sum and receive two little candles by the light of which we descend into the old Mamertine Prison. The first apartment consists of a rock-hewn room of comfortable size, but void of natural light. This was the prison, and just beneath this was the inner prison, or dungeon. Formerly the only entrance to this was a circular opening in the floor about two feet in diameter, through which prisoners were dropped, and out of which they were drawn if they ever emerged from the place, which was not usual. This place is now entered by a stairway, and consists of a round room fifteen feet across, seven feet in height in the middle, but lower at the walls. An iron door opens from this room to a passage-way leading to the celebrated Roman sewer, which empties into the Tiber. Into this dungeon, many hapless men were thrust never again to see the light of day. Very many were strangled and dragged through the passage-way to the sewer. Tradition has it, upon what seems to be good authority, that the upper apartment was the place in which Paul the apostle was confined by Nero, and from which he was taken to his death. Roman Catholic tradition claims that both Paul and Peter were imprisoned in the lower dungeon.

A visit to the Palatine Hill is of the utmost interest, for it carries one through the ruins of the palaces of the emperors. From it is obtained a view of the great circus built by Augustus. Here, too, we obtain glimpses of what are said to be portions of the original wall of Rome, and the cave in which the wolf nursed Romulus and Remus. Here are traces of Etruscan buildings, and the valley beyond is said to be the scene of strife between the Sabines and the Romans.

But to many the Rome of a later period will be of greater interest. The central figure in mediæval Rome is St. Peter's

church, the noblest structure of its kind, if not of any other kind, on the globe. This building stands on the spot where it is claimed that Peter suffered martyrdom. It covers nearly four acres of land and is said to have cost in construction fifty million dollars. It was consecrated in its present form in 1626, just one thousand three hundred years after its foundations were laid. The church is built in the form of a cross. The nave is six hundred and four feet in length, and the transept two hundred and sixty. The height of the arched ceiling is one hundred and fifty feet above the floor. The dome rises four hundred and fifty feet, and people may ascend in what looks from the ground to be a flag-staff to the copper ball, which will hold sixteen persons at once. Beneath the main dome is a noble bronze canopy built over a splendid altar. This canopy is ninety feet in height. The frescoes are largely done in mosaics, and include historical scenes wonderfully wrought out. The mosaics were to me the most remarkable feature of the buildings. Of course we saw the statue of St. Peter sitting upon a pedestal four feet high, accommodately placing his foot so that it projected in a very convenient position for kissing the toe. A multitude of people take the hint. A continual procession pass to the statue, deposit their osculatory sacrifice, and depart. In this manner the great toe has been entirely worn away and some portions of other toes have also disappeared. Near the main entrance, in the middle of the floor, is placed a dark, circular stone upon which many of the emperors of Rome have been crowned.

To the right as one enters St. Peter's, is the Vatican palace, the residence of the pope. Between the church and the palace is the celebrated Sistine chapel, in which the popes are elected. The frescoes of this chapel are mostly by that great Italian, Michael Angelo, painter, sculptor, architect, and poet. At the farther end of the wall is the celebrated painting of the Judg-



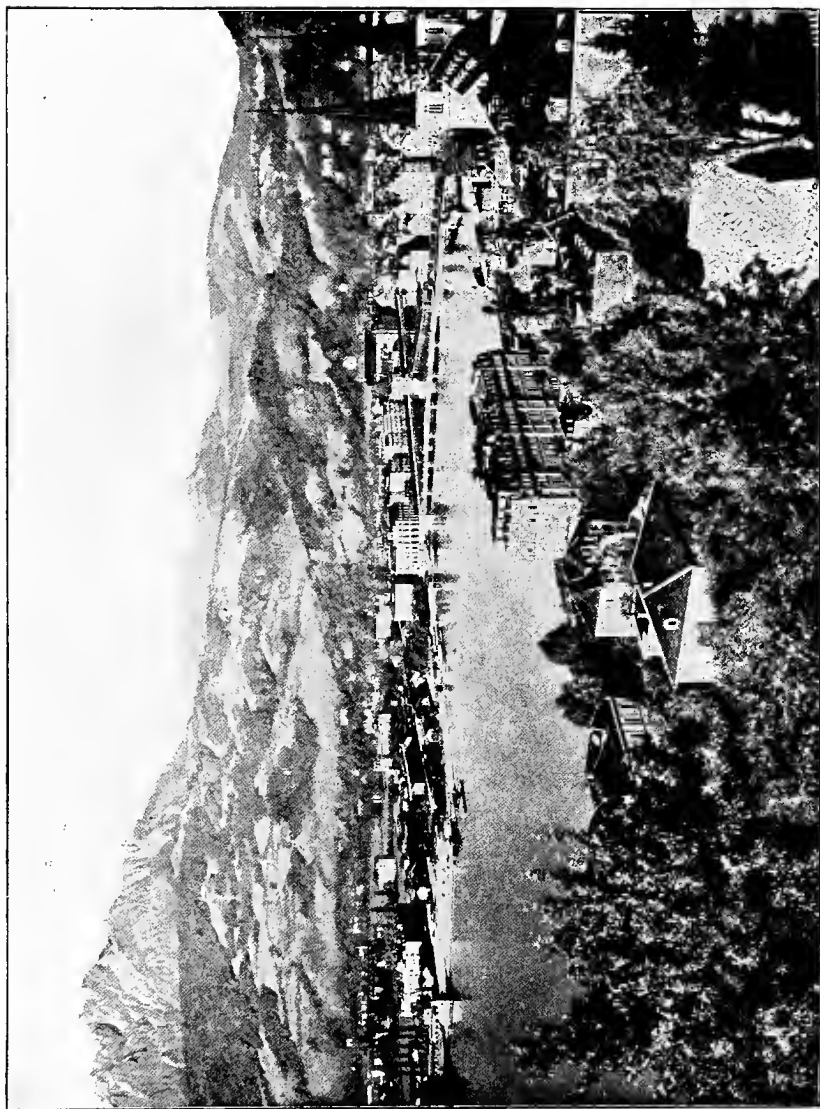
SISTINE CHAPEL, ST. PETER'S.

ment, a picture with a world-wide renown. The arched ceiling is covered with a representation of creation week. In the former picture the great Judge of the earth is represented in the center, while in the left-hand corner people are coming out of their graves. Among these the artist placed himself, with his hand resting upon Dante's head. The righteous are ascending from the judgment into glory, while the lost are being plunged to perdition at the right of the observer, though at the left of the Judge. Among these unhappy ones is shown a monk contemporary with Angelo, against whom he had an ill feeling. It is said that the monk remonstrated, but the artist would make no change. The pope was appealed to, but he replied that if the artist had simply sent him to purgatory he could help him, but since he was sent to final perdition nothing could be done, and so it remains to this day.

Adjoining the chapel is the Vatican library and art gallery, but to attempt any description of these would be beyond our design. The treasures of the ages are here, and vast indeed is their store. To the rear of the church, and some distance removed, is the sculpture gallery, of the extent of which some idea will be gained by the statement that there are more than one mile of corridors crowded with the most celebrated works of art from every country and from every age.

St. Peter's and its surroundings are utterly beyond description for grandeur and vastness. Many days of constant visiting would not exhaust the interest and wonder which the accumulated treasures excite. It is said that in trinkets, ornaments, and various treasures there is more gold accumulated there than is in circulation in the kingdom of Italy.

Many other churches in Rome are worthy of mention even in connection with this one. That of St. John in Lateran is even more celebrated in the early history of the church. Four miles outside the old walls is St. Paul's, and near the center



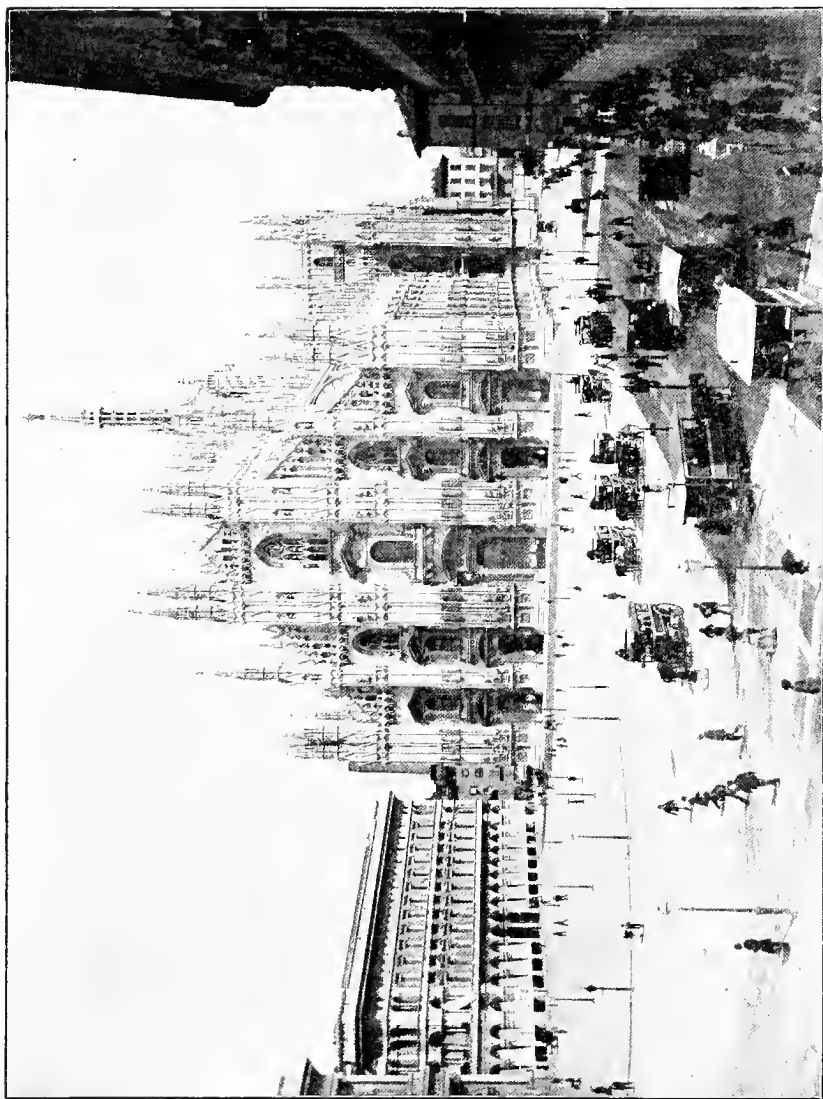
LUCERNE, SWITZERLAND.

of the city, St. Maggiore. These churches contain and represent in their structure almost incalculable wealth. Their priests serve in great pomp, clothed in splendid robes which glisten with jewels and gold. Besides those mentioned, there are scattered through the city other costly worshiping establishments which in any other city would attract wide attention. The Church of Rome is strongly entrenched in her ancient seat.

For some years the government has, to the joy of the people, been out of the hands of the church. But the efforts to erect a respectable government have involved Italy in a hopeless entanglement of insolvency. The financial policy of the rulers has not been wise. The exigencies of the present military situation have forced intolerable burdens upon the poor people. The public debt amounts to eighty dollars per capita, and the annual interest is three dollars and fifty cents for each man, woman, and child. The common necessities of life are exorbitantly taxed to produce a revenue which always comes short of meeting the outlays. Notwithstanding this, and the untold poverty of the masses, there is sufficient money invested in the churches to redeem the public credit, relieve the exchequer, render the country happy, and feed the poor with bread in plenty. But it is hoarded in the name of Him who though he was rich, became poor that we through his poverty might be rich.

Italy is a beautiful and favored country; but Satan early took his seat there; and through his agents civil and ecclesiastical, he has made it the active scene of his machinations throughout its history. In no place is the gospel of peace and purity more needed than in Italy.

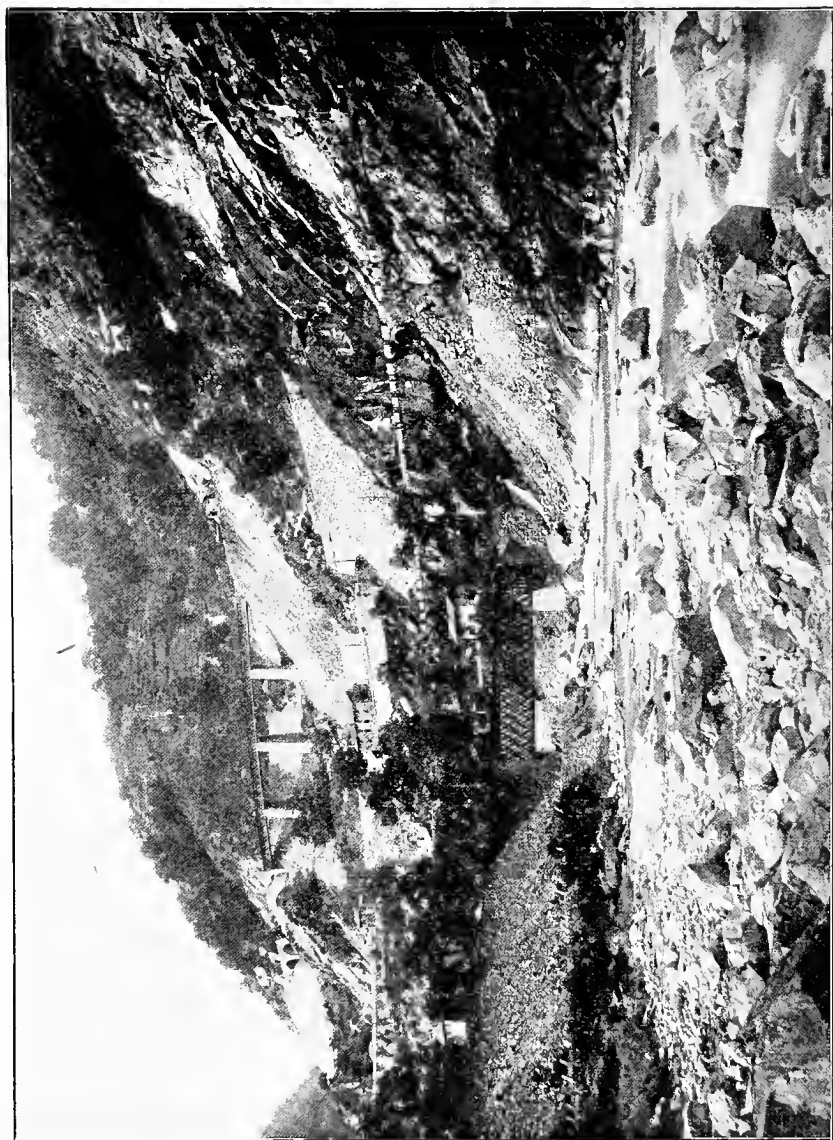
Florence, Venice, Genoa, Pisa, Milan, besides Naples and Rome, are cities in Italy which all travelers wish to visit, though some of them will hardly repay the trouble.



MILAN CATHEDRAL.

From Rome we go to Florence. The journey is a pleasant railway ride of six hours through an interesting country. The galleries of this city give it pre-eminence as the great center of art. The Uffizzi, or Florentine, gallery contains twenty-three chambers richly stored with the works of the old masters of painting and sculpture. One of these, the Tribune, contains the richest of all treasures, embracing several paintings by Raphael and the celebrated statue of the Venus de Medici. This famous work was taken in fragments from the ruins of an old Roman villa, and was held by the Medici family, from whom it was purchased by the government. In one room are two tables of Florentine mosaics, the price paid the Medicis for one being nine hundred thousand francs, and the price of the other, five hundred thousand francs. Connected with the Uffizzi gallery by a covered foot-bridge across the river Arno is the almost equally celebrated Pitti gallery, also owned by the government. Another place of interest is the studio and office of Michael Angelo, remaining as he used them. The place where he did his writing would make but a small pantry. The wooden bench on which he sat, and the little desk at which he wrote are still there. Portraits of himself by himself hang about the rooms, and show him with a broken nose which he received in a fracas with another artist, for he was a man of fiery temper. But as a genius he has had but few if any equals. He died in 1563, and no man is more highly honored in the memory of his countrymen, not only for his genius, but for his benevolence and philanthropy.

St. Croce's church, in Florence, contains the tomb of Michael Angelo, and above it is a design in marble by himself, executed by a pupil, in which three figures representing painting, poetry, and sculpture sit looking with sorrow upon the grave. So perfect is the representation of grief that tears came to my eyes as I looked upon what was to me the most



ON THE ST. GOTTARD, ROME.

wonderful revelation in marble I have ever seen. In front of the same church stands a majestic statue of Dante, and within the church lie the remains of Galileo, and other famous men.

The beautiful surroundings of Florence, the uniform courtesy of its citizens, and its balmy air, together with the vast treasures of art, make it an attractive place for visitors.

The only other stop we will make in Italy on this trip is at Milan. This city is about seven hours from Florence by rail. The route lies across the Appenine Mountains, where enchanting views of picturesque scenery are obtained. The city of Bologna, celebrated for its sausages, is passed. Its cathedral, one of the finest in the world, is the one chief attraction in Milan.

From this point we took the famous St. Gotthard Tunnel route across the Alps. The day proved to be all that could be desired, and the scenery grand beyond description. After passing the beautiful Lake Como, we reach the Swiss border at Chiasso, where customs are collected. After this Lakes Lugano and Maggiore were passed. Nestling among the mountains, they present scenes of rarest beauty. The railway undertakes the ascent to the St. Gotthard Pass through the valley of the brawling Ticino. But the river descends more abruptly than the railway can climb, hence it is necessary to gain altitude by bold engineering devices. There are four loop tunnels, where the line strikes directly into the heart of the mountains, and performing a circle of two or three miles, emerges directly over the entrance place, having gained perhaps sixty or seventy feet in height by the maneuver. The mouths of two of these tunnels are shown in the engraving.

Continually the traveler is impressed by the stupendous mountains on every hand. The tunnels are numerous, but the most extended one is at the summit under the St. Gotthard

Pass. This tunnel is nine and one fourth miles in length and its passage requires eighteen to twenty minutes. In the middle the greatest altitude is reached at three thousand seven hundred and eighty-six feet above the sea.

Emerging on the north side, we found a veritable northern winter waiting to receive us — deep snows and cold winds. The valley of the Reuss rapidly conducted us to the beautiful shores of lakes Zug and Lucerne. And at the close of the day our train reached the city of Lucerne. It had been a day long to be remembered. There are scenes of majestic grandeur in various parts of the world, but probably nothing that out-Switzerland Switzerland.



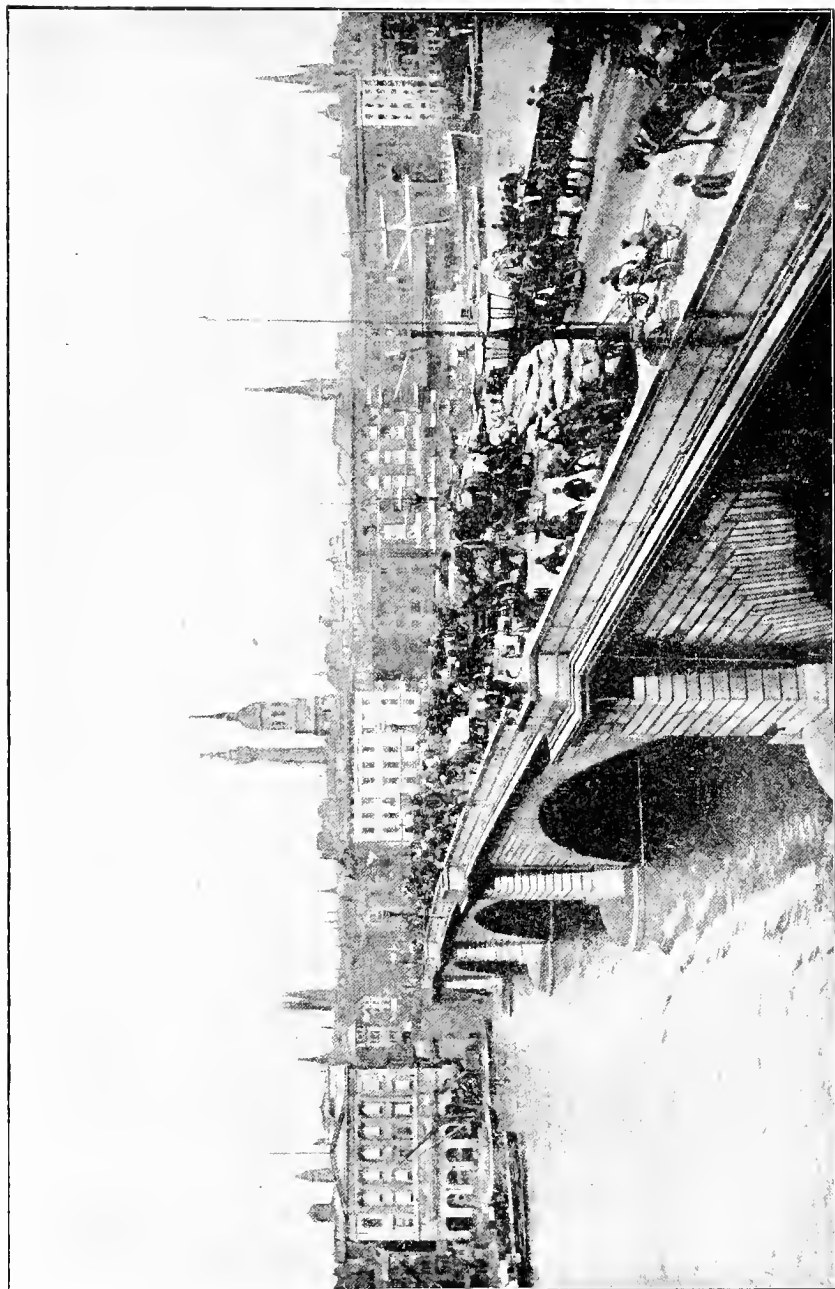
DRYING MACARONI (See page 345).

HOMeward AND BACKWARD.

PON reaching Switzerland, old-time friends were ready with hearty greetings, which gave me the first realization that the homeward stretch had now been begun. Lucerne was the first stopping-place, but my stay here was short, for the hospitable firesides of former associates awaited me in Basle. Beyond this were also the even stronger attractions of home, and the urgent call of duties awaiting me there. Switzerland was robed in winter garments. There was nearly one foot of snow, an unusual condition for that country ; so that there was not the best opportunity to view the famous beauty of the mountain scenery. Consequently, after a brief visit with friends, the journey was resumed. It was left for the following summer to complete the European tour, when circumstances would be more favorable. We shall therefore pass rapidly over the trip to the United States, and return, taking up the account at a later time where we now leave it off.

A brief trip to the Jura Mountains afforded a good idea of what Swiss winter scenery is like. A friend accompanied me to near the French line, where he saw me on board the train for Paris.

That day in France was one of the most trying of the entire trip. The cars had no stoves, the day was bitterly cold, and the snow blew fiercely, and blocked our way so that the trains were several hours late. It is true that tin flasks of hot water were supplied for our feet, but these soon cooled off, and to



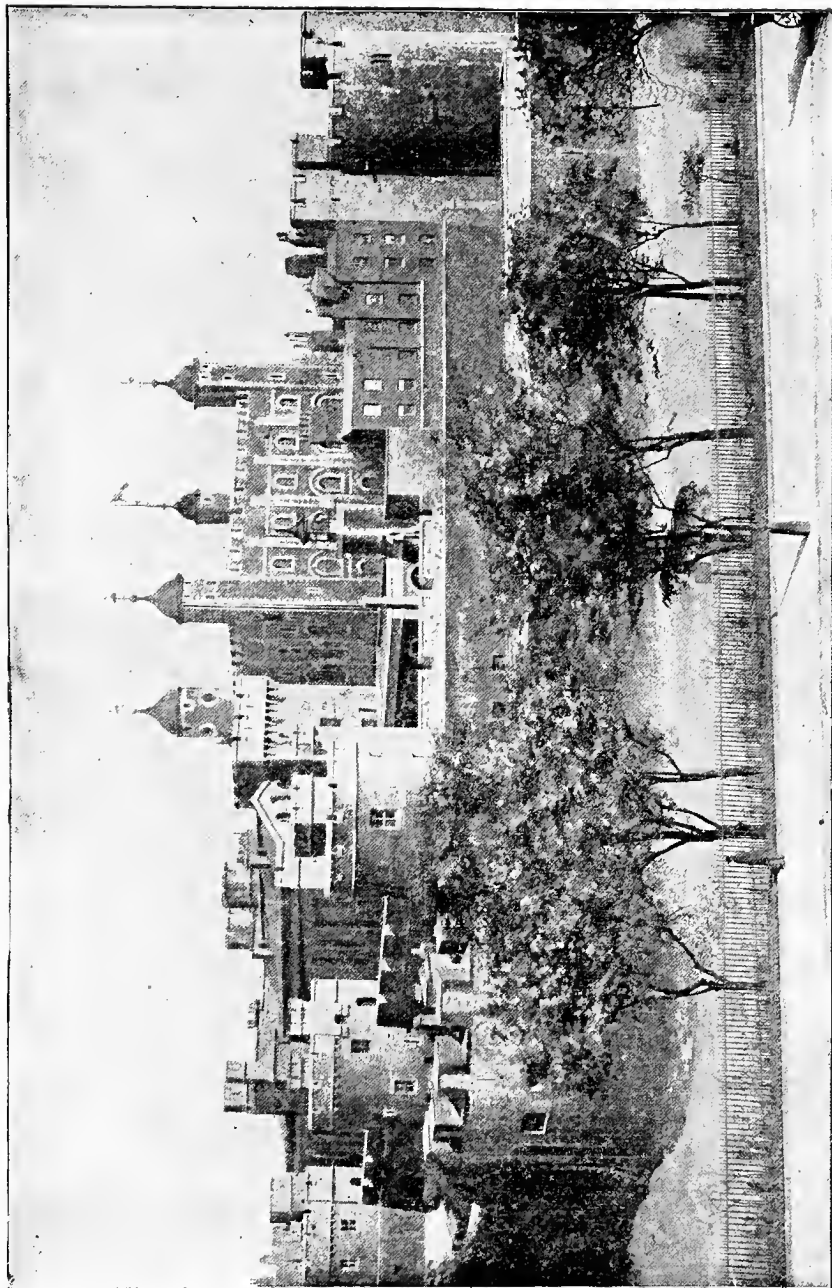
LONDON BRIDGE.

make matters worse the French language was altogether out of my range. After several ludicrous episodes and much worry Paris was reached and passed with just time enough to drive rapidly from one station to another. On our way to the coast our train was snowbound for some hours, but the little steamer for the English shores was waiting for us, and early next day London was reached and other kind friends were found. A brief stop was made here, and then came the trip across the Atlantic.

There were among the passengers two brothers, who after many years of faithful work were now taking their first holiday trip. They had leave of absence for three weeks, and chose to take three fourths of the time in crossing and recrossing the Atlantic in February. It is said that "there is no accounting for tastes;" but of all the strange freaks in the way of choosing diversion, this seemed about the strangest. They were different from another passenger who came on board at Liverpool. He moved into his stateroom; but the lively gale blowing up the Mersey was too much for his courage, and though forfeiting his fare, he ordered his things removed to the tender, declaring that he was just as near New York as he wanted to be. The most of us honored his judgment before we got across.

The absence of five years made the privilege of greeting old friends especially dear. But in July tickets were bought for London again, though on this trip the loneliness of travel was broken by the companionship of a company of friends.

If the world has but one point of magnetic attraction, that point is London. If one were required to indicate that spot where the most of this world, past and present, can be seen in the smallest space, he would always say, London. If the world were to be asked, What city exerts the widest influence in the commercial world? the universal answer would be,



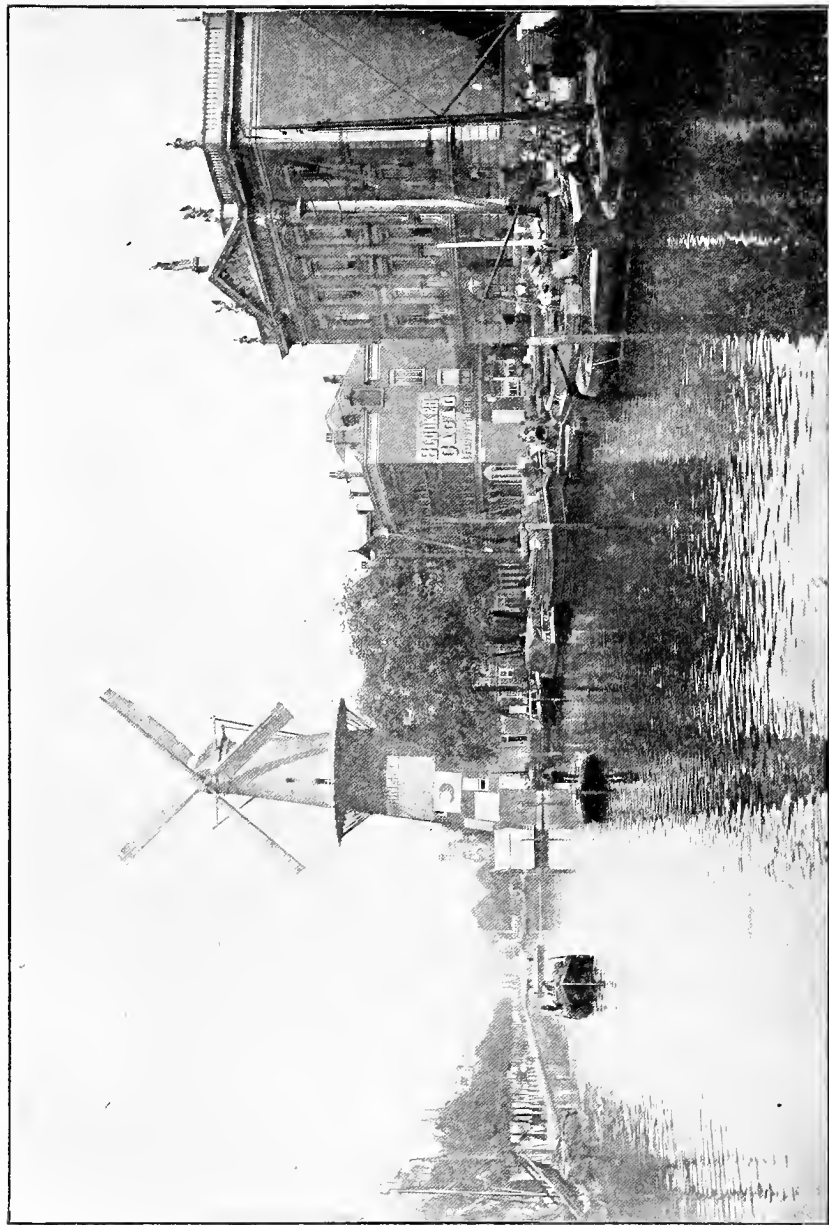
London ; and if the query were extended to the political world, the answer in most cases would be the same.

But the ground has been tramped over and over again by travelers, and it is not our purpose to take time to describe



WESTMINSTER ABBEY.

that which is perfectly familiar to the average reader ; hence with a few views of some of its principal features, we shall pass on. There is London Bridge, the most celebrated viaduct in the world ; London Tower, stored with historical relics, and the scene of many tales of cruelty and heroism. There is



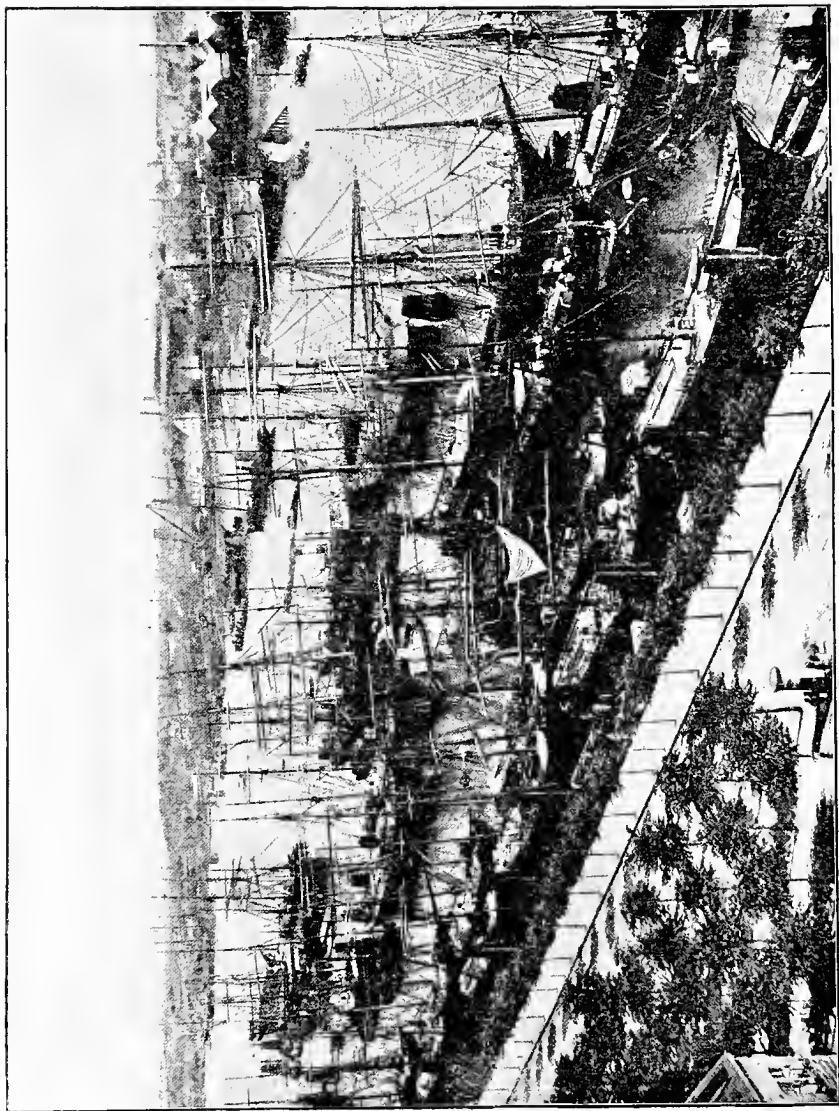
A STREET IN ROTTERDAM.

Westminster Abbey, and hard by the House of Parliament, the British Museum, and places of similar though perhaps lesser interest, almost without number.

After a brief stay in the English capital, our journey was resumed into Holland. This country has been stolen from the sea. At least much of it is below the surface of the ocean, and strong dykes are required to keep the ocean from reclaiming its lost territory. There are few sights in the world more strange than the very common one in Holland of great ships sailing along streams and canals whose surfaces are six or eight feet above the land. Riding by train or carriage, one is surprised to look up and see ocean steamers stalking along above him. The land thus situated is very fertile but is too moist for many of the common crops, so that much of it is devoted to grazing. Fine herds of Holstein cattle cover the meadows and furnish produce for the London market.

Rotterdam is a strange old town. The unstable character of the soil causes the heavy buildings gradually to careen one way or another, giving to the city a rather crazy appearance. In this city, as well as in others of Holland, they utilize their canals for local traffic, consequently their streets are not cumbered with the noisy freight-carting that forms so disagreeable a feature of ordinary city life. The engraving shows one of these water highways. On land, dogs are harnessed to hand-carts with which those who deal in vegetables, fruit, and milk, travel about. The dogs furnish the motive power for these vehicles while the proprietor acts as steersman.

A notable peculiarity of the country is the head-dress of some of the aristocratic dames who wear a cap of brass or perhaps gold-plated metal in the form of a night-cap. These are heirlooms, and are highly esteemed as having been handed down through generations, and their possession is a mark of honor.



ELBE RIVER, HAMBURG.

As we retire from the coast, the land rises ; and before we reach the German border, it becomes sandy and barren. About fourteen hours from Amsterdam took us to Hamburg, the great seaport of Germany, though three hours of the time was spent waiting for the train. With its suburbs Hamburg contains over seven hundred thousand inhabitants. Recently, or since the great cholera plague, much pains and money have been expended in beautifying the city and rendering it cleanly, healthful, and in every way attractive. The efforts have been very successful in each respect. Hamburg is situated on the Elbe River, seventy-five miles from its mouth. The largest ocean steamers do not ascend the river to Hamburg, but are reached by rail. But the river and a splendid, commodious harbor are crowded with shipping from all the world. Hamburg contains a free port costing thirty thousand dollars. Into its warehouses goods may be shipped without paying duties until they are removed and carried into Germany. If reshipped to other countries, goods are not liable to duties. Hamburg is a free state, and its government is republican, though as a member of the German federation, it is subject to the imperial authority.

Hamburg is a thoroughly German city. The people are attached to their beer and other pleasures, but are orderly among themselves and polite to the stranger.

From Hamburg our route took us to the strongly fortified port of Kiel, on the Baltic Sea, in whose harbor lay a large number of German men-of-war. From there we took boat to the island of Sjaelland (Zealand), Denmark, on which the beautiful city of Kjöbenhavn (Copenhagen) is located. This city has many attractions, and is justly celebrated for its cleanliness. It contains many relics of historical value, the Rosenberg Castle being richly stored with mementoes which convey to the visitor by a grand object lesson a long story of Danish history.

Returning to Hamburg, or if one prefers, sailing to Stettin and thence by rail, we next make for Berlin, the great German capital. Our party chose the former route. Between the two great German cities much of the land is of a sandy character,



ROSENBERG CASTLE, COPENHAGEN.

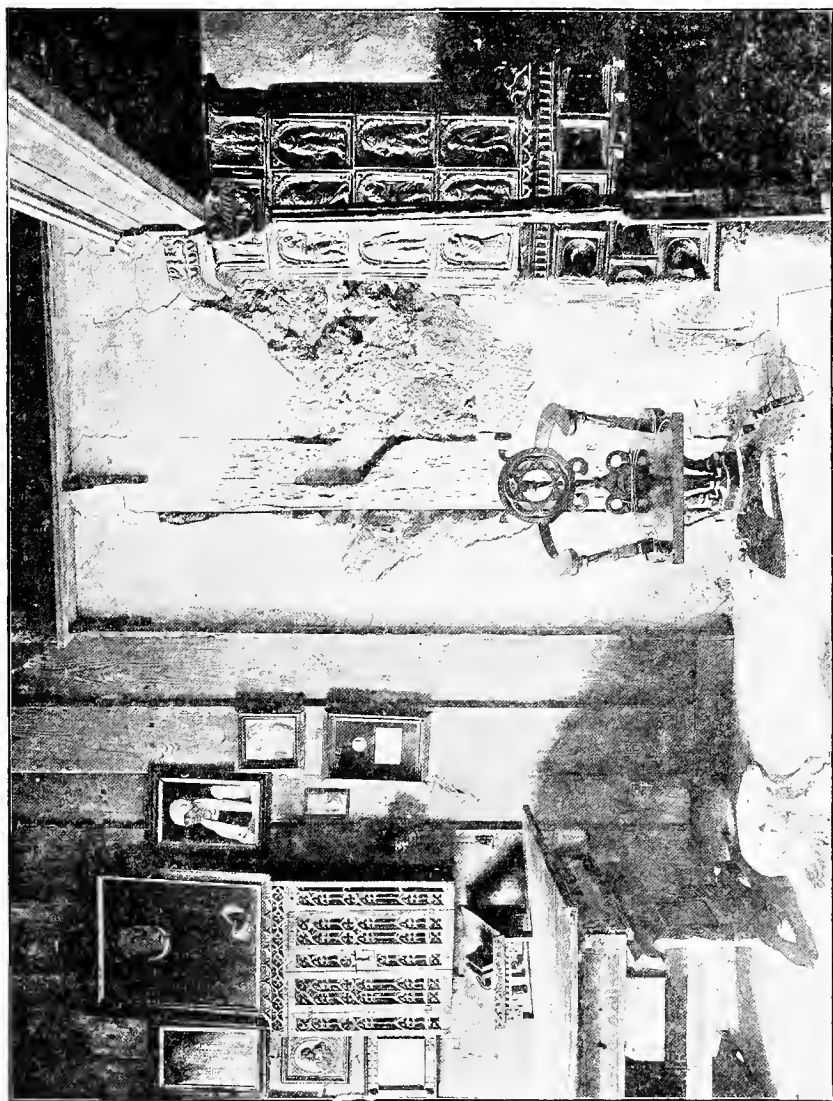
and poorly adapted to the support of the great population it bears. This same low, sandy valley extends from the western shores of the continent eastward through Germany and Russia to Siberia. Berlin is a magnificent city, because it has been made the worthy capital of a great nation, rather than from any

beauty that it possesses from its situation. Its galleries and public buildings are noble, and "Unter den Linden" is one of the most celebrated streets in the world.

Leaving Berlin with its famous and familiar attractions, we hasten on to the more unassuming but not less interesting town of Wittenburg, the scene of Luther's struggles for liberty of conscience and the faith of Jesus. Here is the church in which he preached, on the doors of which he nailed the theses, and in which he, with the mild-tempered Melancthon, lies buried. Here is the monastery and school where the rays of light broke into his soul, and where he lived with his "lord Catherine," and taught the truth he loved. A spreading oak covers the spot where Luther is said to have burned the pope's bull. In the center of the city stands the ancient "Stadt Kirche," and by its side a little chapel said to be six hundred years old.

Pursuing our journey toward the Rhine, we come to Eisenach, another place made famous by the life of the great Reformer. This neat but quaint old village stands at the foot of a mountain one thousand three hundred feet high that rises out of the plain. This mountain is called the Wartburg, from the celebrated old castle that crowns its summit. It was in this castle that Luther was held in friendly confinement by the Elector Frederick, to save him from the wrath of his enemies. One of the engravings shows the castle as it appears from the south. The other shows the room in which Luther lived for ten months, and in which he translated the Scriptures. The tall stove stands in the corner, the canopied bed is in the foreground. There stand his table, his chair, and his footstool. The latter is a section of the vertebra of a whale. The patch in the wall is pointed out as the spot where the ink-bottle struck when thrown by Luther at the devil. Tourists have dug away the plaster and timber, but





the practice is now stopped, for the building would soon be wrecked if it were allowed to go on.

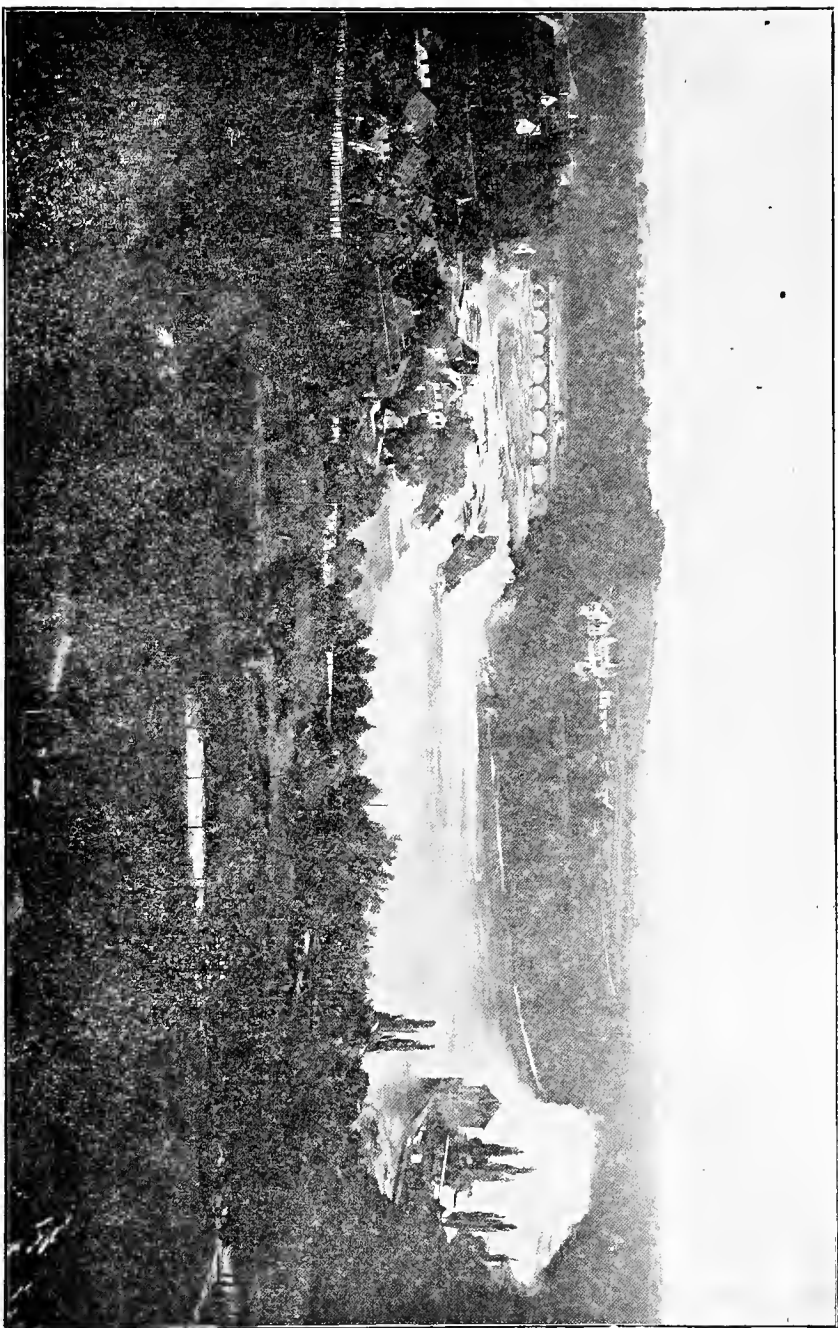
A large portion of Germany consists of level country with high places rising abruptly, on the tops of which are the romantic remains of old castles. These are relics of the feudal times when chieftains gathered a following with which they plundered the surrounding country, and for protection took refuge in these impregnable fastnesses. From their heights they could overlook the whole region and watch the approach of the enemy.

Offenburg, Heidelberg, Frankfort, and other celebrated towns must be passed without remark, though on account of its peculiar beauty and celebrated institutions of learning, Heidelberg is worthy of special attention.

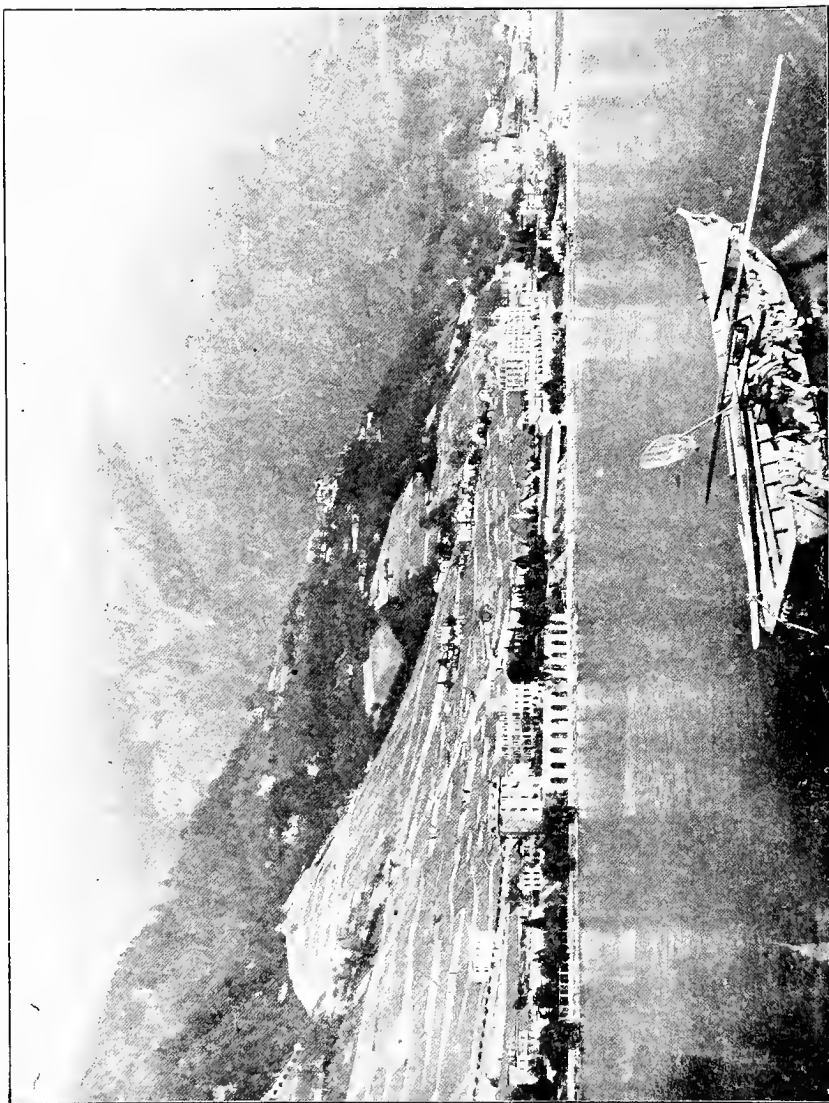
From Offenburg we enter the noted "Schwarzwald," or "Black Forest." The railway to Singen climbs to a latitude of two thousand six hundred feet over a line that is remarkable for its beauty, and on the south side slopes down into the Rhine valley by an easy grade. At Schaffhausen are the beautiful Rhine Falls, the largest waterfalls in Europe, a fine view of which is given in the picture.

Zürich, Switzerland, was our stopping place for a short time. Here we visited the scenes with which the name and memory of Zwingli are closely associated. In the arsenal we were shown the armor in which he went to the battle field, the helmet of which bears the gash through which he received his death wound. Gross Münster is the name of Zwingli's old church. The edifice has a history that reaches back to the early part of the dispensation, though additions have been made to it in more modern times.

The city is picturesquely situated on Lake Zürich, where the river Limmat emerges from the lake and receives the rushing Sihl, and is a town of considerable thrift and importance.



THE RHINE FALLS.



TERRITET, GENEVA LAKE.

Having entered Switzerland, and set the pen to the task of describing this wonderland of natural beauty, we find it to be a work of altogether greater magnitude than can be completed in the little that is left of the space devoted to this volume. It is a work that would claim a volume of its own. Many such volumes have been written, and but little could be said that has not been told by numerous enthusiastic admirers of the beauties of nature in their grandest aspects. Switzerland stands unrivaled for natural scenery. But in passing from Zürich westward through Berne to Neuchatel, one traverses the broad valley between the Alps and the Rhine, and that between the Juras and the Alps. From the midst of this valley the snow-white tops of the mountains are barely visible. The level plain, occupying nearly all the northern half of Switzerland, gives little intimation of the wild scenes which lie just beyond its southern borders.

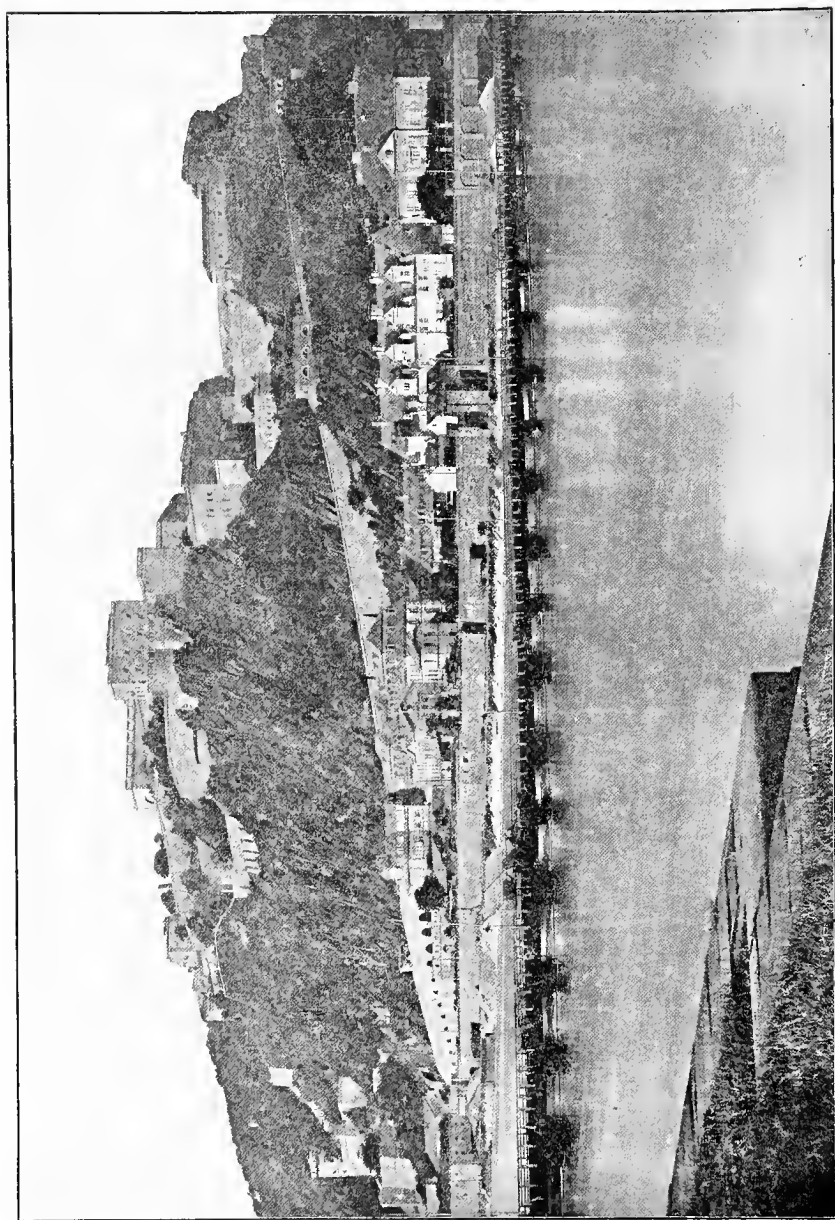
The roadways of Switzerland deserve the high reputation they have gained. They are constructed with great expense and labor. Railways connect all important towns, and are being used in many instances to scale the lofty heights. Of these perhaps the most famous is that which ascends the Rigi near Lake Lucerne. There are several similar ones in operation or projection. One is at Territet, at the east end of Lake Geneva, and ascends seven thousand feet to the height of Naye. The first thousand feet, to the village of Glion, is in cars drawn by a cable to each end of which a car is attached. One descends as the other ascends, and the cable power is supplied by a mountain stream. At Glion, a steam locomotive with cog rail takes passengers the remainder of the distance. It is a peculiar sensation that one experiences when he first feels himself thus drawn rapidly from earth toward the upper world. Speculations as to his probable fate should the machinery give out, will assert themselves.



CASTLE OF CHILLON.

From the narrow peak of the mountain we look almost perpendicularly down into the lake below. As our train was passing along a narrow ridge near the top, we could see the lake lying thousands of feet below us on one side, and on the other side at an almost equal depth, smiled a beautiful Swiss valley. On the return, a passing cloud came up from the lake at this point, and rested against the railway, so that out of one window we looked into an impenetrable bank of fog, and out of the other into a lovely valley filled with sunshine. A few minutes' walk from Territet is the Castle of Chillon, rendered famous by Byron's poem.

Temperance people in touring through Switzerland should always provide themselves with drinking cups. Gushing fountains of the purest cold water are everywhere seen, but the many venders of wine and beer, whose shops are much more plentiful than the fountains, have taken the precaution to see that no cups lie about, and that the waters, though so near, are out of the reach of thirsty lips. Geneva Lake or Lac Lemán, as it is more generally called, is a gem of beauty. Besides the cities of Lausanne and Geneva, that are located upon its banks, it is almost encircled by smaller towns. Everywhere the hillsides are covered with vines and fruit-trees. The Swiss are an industrious and frugal people, and have ever been compelled to make the utmost out of their limited resources. They have enjoyed their remarkable scenery; their rugged mountains and pure atmosphere produce an air of freedom and independence. But even the thrifty Swiss peasantry never learned the secret of living off their fine scenery and rare air until American tourists taught them how. Now thousands of Americans and Englishmen pour into the little republic to exchange gold for the privilege of gazing at the Schwitzer's scenery and drinking his wine and goat's milk, while he grows fat on what was once his poverty.



ETRENBREITSTEIN, OPTOSTE COBLENTZ.

Any one visiting Central Europe should by all means plan to take one part of the trip by steamer on the Rhine. For the outward journey he may take a boat early in the morning at Mayence; and before the day is done, he will have landed at Cologne, below which the river flows through a level country. Between those cities there is a constant procession of pleasant surprises on every hand. A busy railway follows each bank of the stream, so that if time is pressing, there are opportunities to leave the boat for faster travel; but most people will prefer the entire trip by water. Except at a few points the rocky banks do not present a wild appearance. One of these exceptions is at the Lorelei, so widely celebrated in song and superstitious tradition as the place where sailors were in ancient times lured to destruction on the rocks by the siren song of a lovely maiden. For most of the distance, the steep sides of the narrow valley are terraced and covered with vineyards. Here and there, on some bold point of rocks, stand the ruins of old-time castles, the builders of which plundered the adjacent country, and levied toll upon passing boats. In a few instances these have been preserved or restored so as to be still inhabited, and are surrounded by beautiful grounds. Various towns are passed during the day, at which the steamer pauses for a moment. The most famous of these is Coblenz, at the junction of the Moselle River with the Rhine. At this point a pontoon bridge has been thrown across the Rhine, and upon the opposite shore stands a rocky promontory crowned with a celebrated fortress called Ehrenbreitstein, of which a fine view is given in the engraving.

A few miles below Mayence is the widely known "Bingen on the Rhine." Opposite the town, on the north bank of the river, stands the colossal monument erected by the German government to celebrate the victory over the French. The French despise the statue as heartily as the Germans admire it.

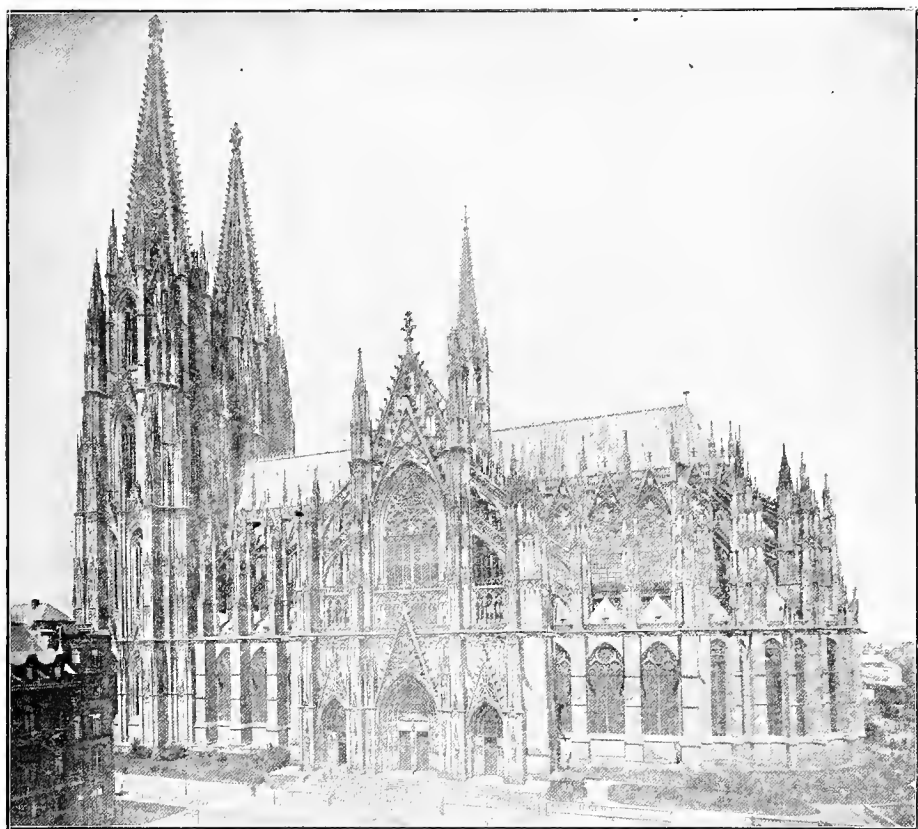
Cologne is a fine city, containing a noble cathedral, which for beauty rivals that of Milan, though of different architecture. These buildings are grand monuments of the skill and devotion of men. They represent a vast outlay of money and labor; but they are no fit memorials of the religion of the meek and lowly Jesus. It is so natural to pervert the talents which are given us for the glory of God to our own glory. Those gloomy halls and cloisters, the flying buttresses and lofty spires, speak the praise of men; but God is better glorified in that which really blesses mankind in its lost and helpless condition.

Leaving the Rhine at this point, a pleasant day's ride across the country brings us once more to Hamburg. A few days in this beautiful city among kind friends was heartily enjoyed. The city abounds in beautiful parks. A fine lake lies in the midst of the city. The harbor is not only full of great ships, but dodging here and there are little pleasure boats which make a business of transporting people about the harbor. Extensive and interesting zoölogical gardens are also among the attractions.

At this point we bade adieu to the friends in the Old World, and took train for Cuxhaven, where we found one of the Hamburg-American steamers waiting to receive us and to bear us safely and comfortably over the broad ocean. Passing through the English channel, we touched at Southampton, and in due time were once more at home.

Under the influences of the powerful forces of progress now so actively at work, the various sections of the earth are being brought much nearer together relatively if not geographically. And as the distances which have for ages separated them as almost impassable barriers are dispelled, so strangeness, national antipathies, and prejudices are disap-

pearing. The differences between races are those of education and environment rather than of nature. Distinctions of color are at most but "skin deep." Every human being bears in his human frame the image of his Maker; and in his soul the impress of the divine attributes. True it is that the enemy has debased the human and almost effaced the divine;



COLOGNE CATHEDRAL.

but in no human heart is the smoking flax entirely quenched.

One nation has no occasion to glory over another. None possess any powers or qualities that they have not received. Our talents are ours only as a trust; and as freely as we have

received, so freely let us give. Every man is equally a child of God by creation. Every man is included in the price paid for the redemption of the race. In that world to come there will be "no more sea" to separate men; there will be one "pure language;" there will be "one fold and one Shepherd." The nearer men and nations approach one another in sympathy and universal love, the more of heaven there will be in this world. The more we are brought in contact with others and the better we understand their troubles, their struggles with adversity, and their aspirations for a better life, the more active our sympathies become. Thus are we better enabled to perceive that all men are members of one family; children of a universal Father.



